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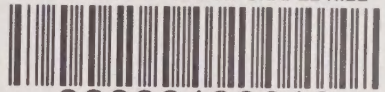
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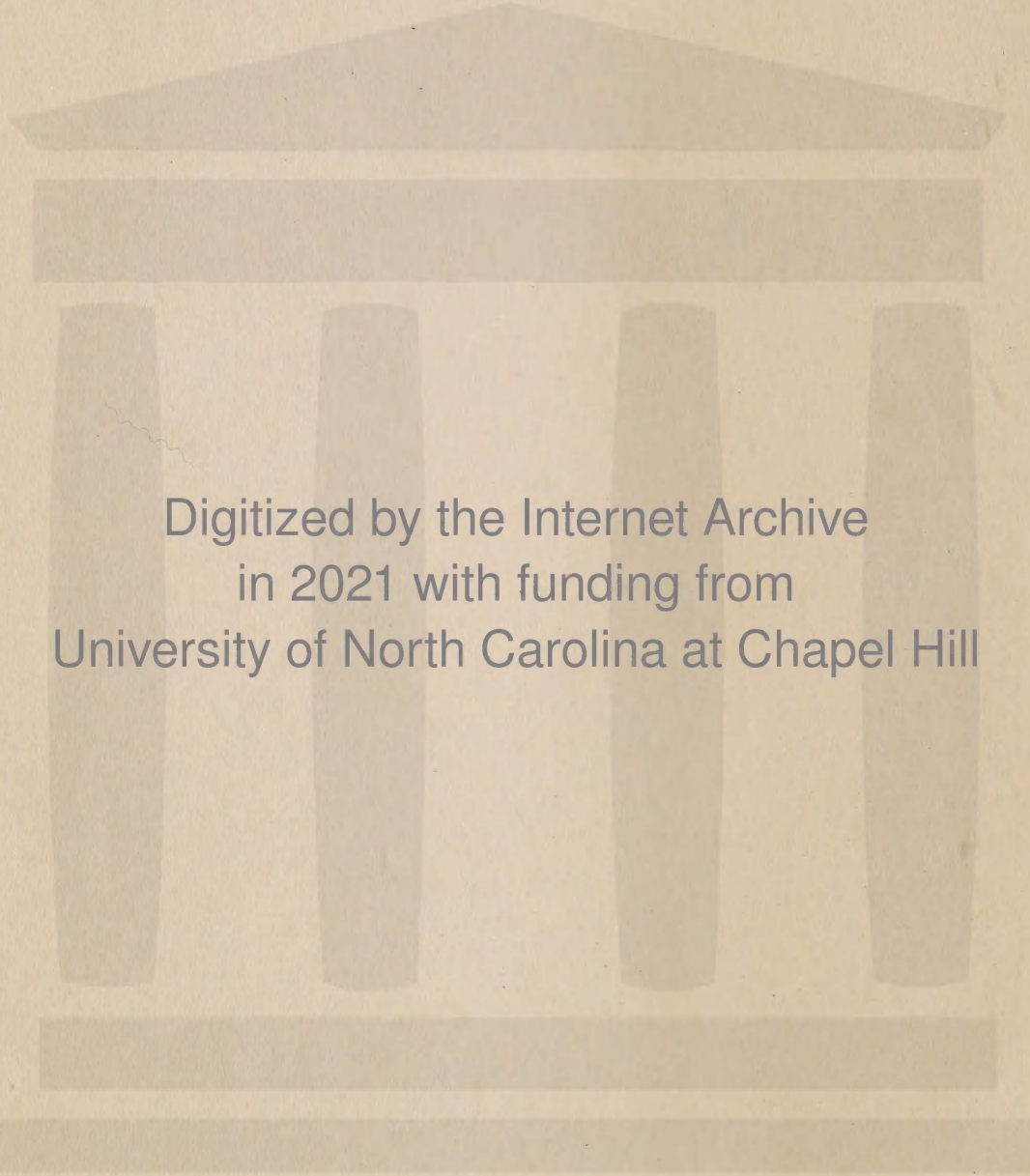


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Social Service Quarterly

ISSUED BY THE

North Carolina Conference for Social Service

Volume III

RALEIGH, N. C., APRIL—JUNE, 1915

Number 1

SUMMARY OF RESOLUTIONS ADOPTED BY THE STATE CONFERENCE FOR SOCIAL SERVICE.

1. Favoring probation, indeterminate sentence and parole, and the payment of a part of the prisoner's earnings to his family.
2. Endorsing the measure of a State Reformatory for Women.
3. Endorsing the work and observance of Community Service Week and favoring a repetition and enlargement of the work this year.
4. Favoring a law that will prohibit the delivery of liquor for beverage purposes in North Carolina.
5. Urging the General Assembly to provide liberally for the enlargement of the activities of the State Board of Health, especially for increasing the capacity and equipment of the State Sanatorium and for a State-wide campaign against tuberculosis; also, to include in the work of the Board the inspection of jails and convict camps.
6. Favoring the creation of a Conference Committee on Legislation.
7. Favoring the creation of a Conference Committee on Public Amusements, Playgrounds and Recreation.
8. Endorsing the uniform child-labor law, the fourteen year age limit, with adequate inspection, and urging the serious consideration of the General Assembly of the Child Labor Bill introduced by Senator Weaver of Buncombe County.
9. Commending the work of the Library Commission and aiding it in securing a larger appropriation.
10. Favoring a State campaign for moonlight schools to teach adult illiterates to read and write.
11. Favoring a law to make cohabitation of the races a crime.
12. Favoring the State-wide adoption of the Guilford County Public Morals law, making property owners who rent houses for immoral purposes responsible.
13. Favoring the organization of church and social service leagues in every North Carolina city and town.

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A paid-up membership to the North Carolina Conference for Social Service constitutes a paid-up subscription to the SOCIAL SERVICE QUARTERLY. The annual membership dues to the Conference are for Class A, \$25; Class B, \$10; Class C, \$5; Class D, \$2, and Class E, \$1.

This includes a subscription fee of 50 cents for the SOCIAL SERVICE QUARTERLY.

Forward all money and address all communications relative to the Conference to
WARREN H. BOOKER, SECRETARY-TREASURER, RALEIGH, N. C.

Social Service Quarterly

ISSUED BY THE

North Carolina Conference for Social Service

Entered as second-class matter August 9, 1913, at the postoffice at Raleigh, N. C., under the Act of March 3, 1879.

Volume III

RALEIGH, N. C., APRIL—JUNE, 1915

Number 1

EDITORIAL

"NORTH CAROLINA FORWARD"

"North Carolina Forward—for Human Betterment and a Richer Civilization!" That was the slogan of the North Carolina Conference for Social Service which held in Raleigh last week its third annual session. The aim of the Conference as defined more specifically is to study and improve social, civic, economic, and moral conditions in our State, especially conditions that injuriously affect child life or tend to perpetuate preventable ignorance, disease, degeneracy, or poverty among our people. The objective is most commendable, to be sure.

Moreover, the Conference has before it a very definite program. We refer not only to the feast of good things spread before all attendants at the meeting last week, but also to a program for service designed to cover the year and to outreach over the entire State. Not for the movement alone, nor for the mere entertainment of the audience, were the speeches delivered by many of our leading citizens in this State and by such distinguished visitors as Mr. Donald Lowery, who came as the substitute of Warden Osborne, of Sing Sing Prison, New York; Mrs. Cora Wilson Stewart, of Frankfort, Ky., who told in thrilling terms the story

of the moonlight school movement in that State; and Hon. William Jennings Bryan, United States Secretary of State, who closed the program with a masterful oration of an hour and a half at the city auditorium in the presence of more than four thousand people. Burning and timely messages were delivered that will be felt in many parts of our State for years to come.

The personnel of the Conference is indeed impressive. We doubt if there is another body of workers in any organization or in any capacity that embraces so many of our citizens who are leading in the things most worth while.—*Biblical Recorder*.

PRESIDENT McALISTER.

In selecting for its president, A. W. McAlister of Greensboro, the North Carolina Conference for Social Service has done only the obvious thing. There is not a man in the State more genuinely interested in the uplift of his fellows, nor one who is devoting more energy and time to the furtherance of ideas that he believes tend in that direction.

Mr. McAlister is at all times a champion whose daring and resource are equalled only by his determination. He

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never starts anything that he isn't willing to see through to the end; and he is always starting something.

We predict that under his leadership the conference will become a more powerful factor in the life of the State than it has ever been hitherto. We know that the new president will leave no stone unturned to make the organization what it ought to be, what it is easily capable of becoming; and we are persuaded that it is the conference, rather than Mr. McAlister, to whom congratulations are due. —*Greensboro News*.

BUNCOMBE'S NEW CONVICT SYSTEM.

Commissioners Take Lead of All Southern Counties in New Regulations.

Asheville, Feb. 2.—The Buncombe county board of commissioners today took steps to revolutionize the convict system of the county, adopting rules and regulations for the government of the prisoners which are vastly different from those which have been in force in the past, and which are unlike those in use in any other Southern State. The new regulations provide that stripes shall be used no longer except in cases wherein prisoners have made attempts to escape from the roads and a distinctive garb is necessary to distinguish them from other men. Chains and balls are to be used no more. All prisoners in the future are to receive their meals at a common eating table, individual feeding being allowed only in cases of prisoners becoming unruly at table.

No guard is permitted to administer corporal punishment to a prisoner unless given authority to do so by the commissioners, who shall be acquainted with all of the facts concerning his misbehavior. Prisoners whose behavior is good during the time of their confinement will have five days of each month deducted from their terms as a reward for good be-

havior. Convicts will be allowed to receive relatives and friends twice each month at their quarters in camp and will be permitted to write to relatives once a week, while they may send letters to friends one each month.—*News and Observer*.

THE NATIONAL MEETING.

A great number of our readers and members will be interested in the coming meeting of the National Conference of Charities and Correction. This great body meets in Baltimore this year from May 12th to 19th. All phases of social service work for church workers, teachers, volunteers, recreationists, public officials, representatives from state, city and county boards of relief, and from various kinds of welfare work will be interested in this meeting. It is conveniently near North Carolina, and as many of us can should avail ourselves of the opportunity of attending this session.

For program and full information address, Mr. William T. Cross, General Secretary, 315 Plymouth Court, Chicago, Illinois.

BRYAN ENJOYED THE CONFERENCE.

Even Mr. Bryan is an enthusiast over the conference. In a letter just received by the secretary, Mr. Bryan says in part:

"I enjoyed the Social Service meeting immensely. The prospect of my being a summer resident of North Carolina causes me to be more and more interested in the things that make for the improvement of the State and I am sure your organization will exert a large influence."

We recommend that the age limit under the compulsory education law be increased to fourteen, with careful enforcement.

RESOLUTIONS ADOPTED

At the Third Annual Session North Carolina Conference for Social Service, at Raleigh, January 28-30, 1915.

WOMEN'S REFORMATORY.

That we endorse a measure for a State Reformatory for Women.

COMPULSORY VACCINATION.

Resolved, That we favor an agitation for compulsory vaccination against typhoid and smallpox.

MR. McALISTER'S ADDRESS.

That the full paper of Mr. McAlister, a part of which was read at the morning session, January 29th, be published and offered to our secular and church papers.

COMMITTEE ON RECREATION.

That a committee on Public Amusement, Play Grounds and Recreation be created as one of the standing committee of the North Carolina Conference for Social Service.

PRISON REFORM.

That we reaffirm our position in favor of probation, indeterminate sentence and parole, and the payment of part of the prisoner's earnings for the use of his wife and children or for his own use.

PRISON INSPECTION.

That we urge favorable consideration by the General Assembly of 1915 of the bill enlarging the scope of the inspection service of the State Board of Health to include county convict camps and jails.

COMMITTEE ON LEGISLATION.

That, in order to give more definite direction to the educational and informational activities of the Conference and to the end of bringing more speedily to pass

those things which the Conference stands for, there shall be created a committee on Legislation.

PRESIDENT'S ADDRESS.

That the address of the President on the subject, "The Part of the Church in Civilization Building," was too good a sermon not to have the widest circulation, and that a committee be appointed to request the church papers of the State to reproduce that address.

TUBERCULOSIS ADDRESS.

That Dr. L. B. McBrayer be requested to deliver the address on "Tuberculosis" that he delivered before this Conference this morning (January 29, 1915), in the Hall of House of Representatives some evening during the session, and that the members of the General Assembly be invited to hear it.

CHILD LABOR.

That the North Carolina Conference for Social Service reaffirm the declaration on child labor made February 15, 1914, and further, that we recommend to the serious consideration of the General Assembly the Child Labor Bill introduced by Senator Zebulon Weaver of Buncombe County.

LIBRARY COMMISSION.

Whereas the North Carolina Library Commission has rendered great service to the schools and rural population of the State by the operation of traveling, debate and other package, libraries, therefore be it

Resolved, That the North Carolina Conference for Social Service commend the work of the Library Commission and aid it through its legislative committee in securing a larger appropriation for the extension of its service along these lines.

PROHIBITING DELIVERY OF LIQUORS.

That the North Carolina Conference for Social Service is in favor of a law that will prohibit the delivery of liquor for beverage purposes in North Carolina and that we urge our representatives and senators to give their support to such a measure.

Resolved, further, that our secretary be instructed to send a copy of this resolution to Senator W. B. Snow and Representative Clyde A. Douglas, with a request that each present it to his respective body.

A CHURCH AND SOCIAL SERVICE LEAGUE IN EVERY TOWN.

Since the social service program embodies a task which the churches can perform more efficiently than any other agency, and since this program cannot make any progress until communities have been aroused to its importance:

Resolved, That this Conference hereby urges every city and town and community in North Carolina to organize a Church and Social Service League, and that this Conference lend its best services and coöperation to this end.

HEALTH AND TUBERCULOSIS.

That we recommend and urge the General Assembly of North Carolina during its present session to provide liberally for the enlargement of the activities of the State Board of Health.

And especially would we urge that the General Assembly of North Carolina, now in session, provide for increasing the capacity and equipment of the State Sanatorium for the Treatment of Tuberculosis and for the state-wide campaign against tuberculosis the State Board of Health is now prepared to launch.

COMMUNITY SERVICE WEEK.

Recognizing the fundamental importance of community spirit and co-operation in all matters of community progress, and that every reform whether political, economic or moral must necessarily have its initiative in the awakened intelligence and aroused conscience of the community itself; and knowing that nothing has ever been done along this line with so wide a scope, such definite purpose, such complete organization as was done last autumn through the observance of Community Service Week all over North Carolina, therefore be it,

Resolved, That we heartily endorse this work and trust that it will be repeated and, if possible, enlarged this year.

THE NEGRO PROBLEM.

1. That the next session of the General Assembly adopt a statute making cohabitation between members of different races a crime.

2. That, in view of the need of a better adjustment of race relations in the South, the colleges of the State be urged to have their students make a systematic study of the race problem from the historical standpoint and as it exists in other nations, and that their advanced students in history and economics make community studies of the negro problem with a view to revealing the actual race relations and conditions in the various sections of North Carolina.

3. That the executive committee be asked to get into touch with several negro leaders of the State and urge the formation of a Conference for Race Betterment.

A CRUSADE AGAINST ADULT ILLITERACY.

Whereas, the United States census of 1910 shows 291,487 illiterates ten years of age and over, 18.5 per cent of the total population; 132,189 (12.3 per cent) native white illiterates ten years of age and over; 49,984 native white illiterate males and probably as many native white il-

illiterate women twenty-one years of age and over; and

Whereas, these adult illiterates are beyond the reach of the regular schools and of the compulsory attendance law and must continue to dwell in darkness themselves, to retard the progress of the State, and to prevent for many years the rapid reduction and final elimination of illiteracy, to the injury of the reputation and honor of North Carolina, unless some other means to reach and teach them can be found;

Resolved, (1) That we pledge our hearty support and aid to the enforcement of the compulsory attendance and child-labor laws of the State as a means of eliminating illiteracy among children, and that we will use our best efforts to secure legislation for extending, strengthening and making more effective these laws.

(2) That we favor a state-wide campaign for the reduction and elimination of adult illiteracy through night schools, Sunday schools, churches, home-teaching, etc.

IMPROVING RURAL CONDITIONS, HOMOGENEOUS COMMUNITIES AND COMMUNITY SURVEYS.

Whereas, the improvement of country life, we believe, depends upon two things:

- 1) Improvement of economic conditions;
 - 2) Improvement of social conditions,
- therefore, be it

Resolved, first, That for the improvement of economic conditions we commend the great movement for raising North Carolina's supplies at home, for the improvement of farming methods, and for coöperation in buying supplies, in marketing farm products, and in a system of rural credits to free our people from the bondage of time prices. We commend the Farmers' Union, the Department of Agriculture, the A. and M. College, and all other agencies working for "Better

Farming, Better Business, Better Living."

Resolved, second, That for the improvement of social conditions in the country, we commend the farm women's institutes, the organization of the United Farm Women, the movement for making the school the social center of the community, and the steady development of homogeneous communities from the racial standpoint for the better support of all social agencies.

Resolved, third, That we regard the proper diagnosis of conditions as preliminary to their proper treatment, and we especially commend the idea of making community surveys all over the State. To this end we would suggest that the State Department of Education and the State Department of Agriculture and the State farmers' organizations coöperate in directing and arranging for such neighborhood surveys as a part of the program for Civic Service Week.

A STRICT LAW AGAINST THE SOCIAL EVIL AND BLIND TIGERISM.

Resolved, That we urge that the present General Assembly make state-wide the present Guilford County public morals law.

EDITORIAL COMMENT: The provisions of this law are summarized by Mr. A. W. McAlister as follows:

"1. The enforcement of this law, as in the Stadiem case, makes it impossible for a property owner to rent his property for immoral purposes. A recent newspaper article states that in such cases where the renting for immoral purposes is persisted in, the property is forfeited to the city; but this is an inaccuracy. It is not forfeited to the city, but the owner, besides being subject to the heavy penalties imposed by law, has to give a bond that the house will not be used for such purposes within twelve months, and unless he can give acceptable bond, the house is placarded and must remain vacant for a period of twelve months. The enforcement of this law subjects any

man who knowingly rents his property for immoral purposes to what amounts to almost confiscation, and, therefore, renders it impossible for him to do it.'

"2. It makes it unlawful for any keeper of a house of prostitution to permit any unmarried female under the age of eighteen years to remain in such house.

"3. It provides a minute code regulating the dealing in cocaine, opium and all similar drugs by wholesale, retailers, doctors and others.

"4. The statute then provides that the county attorney shall secure from the internal revenue collector the names of all persons who have paid license tax for dealing in intoxicating liquors, and such certified lists are made *prima facie* evidence that such persons are violating the law against selling intoxicating liquors.

"5. The law also prohibits any from advertising, giving, presenting or participating in any obscene, indecent, immoral or impure drama, play or exhibition, show or entertainment, and provides for the removal of sheriff, police and other officers who fail to perform their duties, for drunkenness and for other causes rendering them unfit.

"If properly enforced, it ought to be easy to break up gambling, retailing and the white-slave traffic and any other immoral business in Guilford County, and wherever else the law is adopted."

1914 CHILD LABOR RESOLUTION.

We deplore the exploitation of childhood, and the fact that in the employment of young children as wage-earners our State is one of the chief offenders.

We endorse the uniform child-labor law, and in particular we demand and will seek for the enactment of such laws as will—

1. Forbid the employment of children under fourteen years of age in mills and factories, workshops, stores, hotels and other similar places.

2. Forbid the working of any child under sixteen years of age more than

eight hours in any one day, or on Sunday, or later than 7 p. m. or earlier than 7 a. m. in those occupations named in section 1.

3. Forbid employment of any child under sixteen years of age at any place or occupation which the State Board of Health shall declare to be dangerous to life or limb or injurious to health.

4. Forbid employment of any child under fourteen years of age at any work during the hours when the public school is in session.

5. Forbid employment of any child under fourteen years of age as a messenger boy in cities and towns of more than 5,000, and forbid the employment of any child under eighteen years of age as a messenger boy after 10 p. m. or before 7 a. m. in cities or towns of more than 5,000 inhabitants.

6. Forbid employment of any child under sixteen years of age in the occupations named in section 1 except with a permit issued in a regular way after evidence of his age has been offered.

7. We favor the passing of such laws as will place the enforcement of all child-labor legislation under the Department of Labor and Printing and will specifically charge the Commissioner of Labor and Printing with the duty of enforcing these laws, with the duty of making all necessary rules and regulations, of keeping a record and reporting all children under sixteen years of age who are at work, and of making full and accurate reports upon industrial conditions from time to time.

In order that the Commissioner of Labor and Printing may do this work, we shall ask that he be provided with sufficient money for the employment of as many inspectors as shall be found necessary for the enforcement of all laws relating to the employment of children, and such other laws as shall be found necessary for the protection of the health and the life of all workers.

REPORTS BY COMMITTEE CHAIRMEN

A SOCIAL WELFARE LEAGUE FOR EVERY TOWN.

Mr. A. W. McALISTER, Chairman of the Committee on Church and Social Service.

A year ago it was my privilege to address this convention on the subject of Inter-Church Coöperation and the Social Welfare. It was my belief then that the social welfare of any community could be best promoted through the organized co-operation of the churches of that community. This faith was based upon the conception that the social welfare, in every aspect of it, is a community matter, and that the church is the one community agency which, over and above any other, should give itself unsparingly to community service.

I still believe that this is the way it ought to be and that the church misses her supreme opportunity in this day of progress, when she allows any other agency to take over the tasks of the social welfare. When she fails to interest herself by definite organization and co-operation in these social problems of intense human interest, which are crowding upon the mind and heart of man; when she fails to hear the cries of the working man for justice; when she fails to heed the calls of the poor and the unfortunate, and content herself with preaching to them instead of going down to them and helping them; when she holds aloof from the reforms of temperance, child labor, the social evil, industrial injustice, amusement regulations and other social and industrial reforms; when she shuts herself up in monastic seclusion to these vital interests of society, she thereby places herself out of touch, out of sympathy with the masses of men, and she thereby suffers serious loss in their respect and allegi-

ance. The working man especially has been practically lost to the church, and the reason is not far to find.

While I am convinced that the church, through organized co-operation, is the proper agency for doing the tasks which the social service program presents, I am also convinced, from more than two years' experience and observation, that the church, in its present status of competitive every-man-for-himself way of doing things, is unequal to the undertaking, and cannot bring to successful accomplishment community tasks which demand first of all community co-operation and solidarity. It requires team work to bring things to pass for the social welfare, and the church has not yet learned how to do real team work. That is the whole trouble. The church looms too large. It puts the Kingdom in eclipse. The sad unwelcome truth is that until the church has put off the impedimenta of competition and distrust and indifference, we must look elsewhere for efficient, successful achievement in the prosecution of the social service program.

Please do not construe this as a hostile criticism of the church. Every day that I live I find an increasing joy in the privilege of service which I have in the church of which I am a member, and I recognize the everlasting debt which society owes to the church for preserving to the world the Christian faith and ideal and life, and I concede that it is the most fruitful agency of good that the world possesses; but, with all that, the appeal which the church has for me, and, as I am obliged to believe, for the masses of men, is at the points of likeness, not at the points of difference, at the meeting and not at the parting of the ways. The appeal of the

church to the world, cannot be, as I conceive it, in forms of worship, or systems of doctrine, or methods of government; but it is rather in the heart and life of Jesus, as manifested in social justice, and sympathy and love.

I wish I could address these remarks to the subject, "A Social Service Committee in Every Church Working Through an Inter-Church Association for the Social Welfare"; but instead of that, I am forced to advocate as the practical thing, under present conditions, "A Social Welfare Citizenship League for Every Town." For the solution of community problems you have got to have community organization, and in the absence of inter-church organization and co-operation, we must fall back upon Christian citizenship and organize that for the social welfare.

In November, 1914, the people of our State assembled here and there and everywhere for the purpose of "community service." Would it not be possible to give to Community Service Week in 1915 a more definite aim and to so plan for it that its activities would lead up to and culminate in the organization of a social welfare league in every town in North Carolina? May we not make that one of the challenges of the North Carolina Social Service Conference for the year 1915?

THE WIDOW AND HER CHILD.

M. L. KESLER, Chairman of the Committee on
Dependent Children.

Christianity's first effort in social service was a plan for helping the widows who "were neglected in the daily ministration." Deacons seem to have been appointed for this specific purpose.

The simplest and best understood demonstration of our religion, thrust out into life, is visiting the fatherless and the widows in their affliction.

Note that they are together in these merciful visitations.

Whom God and nature have joined together let no agency, however merciful, put asunder, except for the best of reasons.

The normal widowed mother, by every reason, is expected to rear her own child. She ought to do it better than any one else, and at less expense, for she is the one unsalaried officer. The mother, broken in fortune and in health, furnishes an exception. Some other agency should take charge of her child for a time at least. If she is totally unfit mentally and morally, her child should pass into other hands. The mere fact that the mother cannot control her child does not in itself constitute a good reason for unloading him on the orphanage.

Regulating all the homes in the land in which the children do not obey their parents offers a rather large contract.

Here is the embarrassing condition, and it is growing: Our orphanages are overwhelmed with applications for the admission of the children of strong and healthy mothers. They, their relatives, and their churches, are seeking relief along the line of least resistance, and that is to send the children to the orphanage. What is to be done about it? A cause in the case of widows of this class is simple incompetency, inefficiency. We should first remove the cause. Women must be trained for motherhood and practical life, become competent physically, mentally and morally; otherwise when the great reverse comes they fall helpless upon society.

The idle rich are not all who know nothing of productive labor. We have an appalling large class of the idle poor who do not know how to do one single thing well. They are industrially helpless and productively worthless in society.

It is to be hoped that the new educa-

tion will reduce this helplessness among women. In district school and college alike should the ability to live a life and accomplish a living be set in the midst of life's training.

But here is a good mother industrially helpless. Aid should be given her and her child together. Relatives do not always come to the help of the stricken widow. The father too often presses the orphanage with the case of his grand child.

This type of help appeals most directly to the churches. It is their first wide open door for social service, and the easiest means of binding the churches to the needs about them, and in turn the unfailing means of binding the poor to the churches with hooks of steel. This, to be sure, may be done through a city charity organization. The help should extend beyond food and clothes. We must see that the child is educated with some culture and with the ability to do something, thus placing the next generation into the aristocracy of efficiency. Study to help the widow help herself. She will like it better, and this kind follows more easily into the next generation. Show her what to do and how she may do it. In some systematic way put suitable work into her hands.

General Carr's experiment of sending light machinery and work into the homes for the mother and children looks well. The mill is not good for home life. It reduces home to a dreary lodging place between early and late hours.

In arousing our people by the cry of the orphan, let us have a care that we do not invade the home circle, even the poorest, if it can be saved.

The bond of brotherhood is the final and fundamental fact, and men are called to organize all life—ecclesiastical, civic, social, industrial—on the basis of brotherhood.

CHILD LABOR AND INDUSTRIAL RELATIONS.

W. H. SWIFT, Chairman of the Committee on Child Labor.

1. When I was before the House Committee on Labor in Washington a few weeks ago, I was asked how long I thought it would be before North Carolina would come up to the standard in laws relating to the employment of children. I replied, "Not in ten years." I have no reason for changing that reply.

2. North Carolina along with South Carolina, Alabama and Mississippi and two western non-manufacturing states still permits children under 14 to be employed in mills, factories. All the other states have the 14-year age limit. Even Italy has a higher standard than North Carolina.

3. There has been an advance in that 13 is now understood to be the legal age limit. There has been no change in the law. Some men are reading and obeying the law. My observation is that there are exceptions, it has been not easy to make the plain law stick.

4. The customary hours of labor in our mills and factories is 11. A majority of the people of the United States live under an 8 hour law for children under 16. In scarcely any state are children permitted to be worked 11 hours in any one day.

5. Our children working in manufacturing industries are, as a rule, engaged in the industry that has, according to reports, a high death rate, especially from tuberculosis, and a low wage-rate. The two run together.

6. We have no laws relating to the employment of children about dangerous machinery. We leave all this to Personal Injury Lawyers. We have no law relating to the using of young boys as night-messengers.

7. We have no inspection for child-work. State Superintendent J. Y. Joy-

ner said the other day that the County Superintendent had not and could not do the work. North Carolina is about the only State in America that makes no attempt to enforce her laws relating to the employment of children. We do inspect mines, where men, a small number, work. We do not inspect mills where children work. Most of our accidents are in mills not in mines. Russia enforces her laws relating to child-work. North Carolina does not.

8. A Child Labor Bill has been introduced in the present Senate by Senator Weaver of Buncombe County. It is in conformity with the resolutions adopted by this conference one year ago. It is good, so good that it ought to be sent to defeat rather than be seriously amended, even if such an amended act should be enacted into law.

9. "It's a long, long way to Tipperary," but in ten years the whole public conscience has changed with regard to the young child. Fortunately we will not have to spend ten years more in North Carolina. The Federal Child Labor Bill will solve the matter, and our State will be in the unenviable position of having refused to protect her own children until the Federal Government had to step in and do for us what we ought to do for ourselves.

STATE CONTROL OF PRISON CAMPS.

Miss DAISY DENSON, Chairman of the Committee on Prison Reform.

In 1870, forty-five years ago, the first Prison Reform Congress, international in scope, was held in Cincinnati. That Congress laid the foundation for the great prison reforms which have since come about in a Declaration of Principles. One of the principles then agreed upon was this: "The construction and management of all prisons by the State as essential to a complete system of reformatory establishments with some central au-

thority to guide, control, unify, and vitalize the whole."

At the Washington meeting of the International Prison Congress in 1910, Sir Evelyn Ruggles-Brise, head of the English Prison Commission and at present the President of the International Prison Congress, declared that "a good prison system is for the whole and not for a part, and the petty offender cannot and must not be excluded from the care of the State, as the supreme authority for ordering and executing punishment." In 1912, forty-two years after the Cincinnati Declaration, the present Secretary of the American Prison Association asks the question, "How far have we gone in organizing a real prison system?" And the answer that he gives is, "Not far! Our prisons, reformatories, jails and workhouses are administered as separate and independent units, with a consequent utter lack of system. All of these institutions should be placed under the supervision and direction of the State, to the end that out of the present chaotic condition a real and efficient state penal and correctional system may be established."

The Democratic platform of this State adopted the following plank in June last: "We recommend that our penal system be revised in the light of the most modern methods." My friends, I have given you in the three quotations above, the "most modern prison reform," which is *the unifying and systematizing of all prisons and corrections of a state into a WHOLE, under one head*. I do not doubt that every political party and every church in the State wants a revision of our penal system "in the light of the most modern methods." It is a humanitarian, it is an economic, question.

One of the fundamental and radical changes necessary is the organization of the forty-three local camps into a State Road Force with this executive head to guide, control, unify and vitalize. The

last report of the Board of Public Charities (including corrections) gives forty-two counties with camps. Several of these are township camps and one county has also a town camp. There were 1,695 men. There were also 25 women. The latter served as cooks and washerwomen, but certainly women should not be sent to these camps *in any capacity*. In round numbers then there is a daily average of seventeen hundred men in forty-three camps subject to different rules of discipline, hours of work, food, and accommodations. Salaries of supervisors and guards differ largely. Number of men per guard and per camp vary. No one knows the actual total cost of these camps. There is a moral and a financial waste. Our neighbor, Virginia, has maintained a State Road Force since 1906. She has 1,534 men on her Road Force. They are building roads systematically under the expert advice of her Highway Commission. Virginia knows to a cent the cost of her road work last year. The State Road Force cost \$190,253.15, just 52 and 4-5 cents per day for each man. They averaged fifty-one men to the camp. Thirty camps were maintained. It was fifty-two cents because there was a system. It was unified and managed by the body in control, the superintendent and directors of the State Prison.

Are not roads for the use of all our citizens? Is there any valid reason why we should not look upon this question from a business standpoint? After, I grant you, we have seen that the individual prisoner can be and is properly cared for in a humane manner, with those things provided that are necessary to further reformation and return to society. The duty is to him *first*. He has a divine value, but there is an economic value and there is also this duty to the community. The prisoners now in these camps are twice as many as in the State Prison. Road work for convicts appears to be the chief form of labor for them in the South

for years to come. A fact and not a theory confronts us. I believe that the State Farm with industrial buildings, with chapel and other facilities for training and uplift, is the ideal way to care for our prisoners. We must keep our fine penal farm for there are classes to be cared for there who cannot be sent to the roads. Virginia maintains her farm. She has a nice brick chapel which is used for services, for library and assembly room. She cares for fifty-two tuberculosis prisoners in a hospital at the Farm. I do not feel especially filled with pride to have North Carolina *follow* her neighbors, certainly I do not want her distanced by them! She can and should set up a standard for *other states to follow*. She now has the opportunity, if she will meet her obligations, to place the camps, jails and other penal and correctional institutions under a State Prison Commission. The State Road Force should be part of the State Prison work and the Prison Commission should have charge of all. This movement for the systematizing of all prisons and corrections in the States has begun, and it will surely come to pass in the future for all states. Why not make North Carolina the first in this great reform movement? Whatever may be done with this larger question, it is imperative to take steps to improve the general management of the camps, or we shall continue to have the sensational reports, alas, too true in many instances. I need not mention specific cases. You read the daily papers and know that as long as there is the present utter lack of system, we cannot hope to be free from blame. These men made in the image of the Divine Creator, however low they may have fallen, have a claim upon you and upon me. Christ has laid his command upon us to seek the erring. To leave the ninety and nine and seek the sheep that has strayed from the fold.

I believe that the best way to improve the camps is to give them a head that

will be responsible for conditions. They should be under state control so that they may be unified and vitalized and become not only forces for the reformation of the prisoners but of increased economic value to the State.

THE JUG TRADE.

By Mr. ARCHIBALD JOHNSON.

Of all the pressing problems before the Legislature of North Carolina, the one of supreme importance is the bill to be submitted by a committee named by the recent temperance convention assembled in Raleigh, prohibiting the importation of spirituous liquors into the State of North Carolina.

The satisfactory enforcement of our prohibition law will always be an impossibility so long as the express companies are allowed to import liquor from wet territory into our communities. The liquor people, always vigilant, know this to be true, and they are working heaven and earth to prevent the passage of this act, which, they know full well, will do the work for them for good and all. This express business is the last ligament that binds the traffic in liquor to the government; but it is big enough and strong enough, if it is not cut, to shatter the dream of the temperance forces, disgust indifferent voters with the principle of prohibition and restore the traffic to its old time respectability and finally to undo the legislation it has taken generations of hard work to secure.

Now is the time and this is the golden opportunity to make our prohibition law effective. As it stands, the law is toothless; this proposed bill supplies the teeth. A large number of people, who are not, and have never been favorable to prohibition, are willing to give the law a chance, according to the mandate of the people who declared by a majority of 40,000 that they wanted the liquor traffic

outlawed. These people are with us in our fight for this law, but if we fail to get it, they will fall away from us and take their original position of hostility to prohibition laws.

Our Legislature will be besieged—is being besieged—to let well enough alone. The liquor forces are imploring our law makers not to enact drastic legislation at this session, and they back up their pleadings with threats of ruin to the Democratic party. Every sensible man knows (the liquor people included, for they are not fools) that the bill demanded by the Anti-Saloon League will not be “drastic” except in the sense that it will make effective the prohibition law, dry the State of North Carolina from mountain to sea, and destroy the legalized liquor traffic, root and branch. That is precisely what the people of the State have said that they want—only that and nothing more. There is danger, however, unless those who are interested in the uplift of the State are aroused to the peril of the hour, and go to work with all their power to secure this anti-jug law for all the State, that we will lose our grip and fall back into that deadly indifference that means the ruthless reign of Bacchus.

The blind tiger is held up before us as the menace to our peace and happiness if the anti-jug law is passed. That is an old subterfuge that while hoary with age was never based on reason. We want to run liquor into blind tiger dens. We want to knock the governmental prop from under it. We want to make it a fugitive and a vagabond in the earth. It is not so now, and it will not be so while so respectable an institution as an express company hands the little square package to the thirsty in open day.

The anti-jug law will be enforced with all ease. Make it unlawful for railroads to transport liquor and they will not transport it. Railroads observe the law. They know they must suffer punishment if they do not. A blind tiger may escape,

but nobody is afraid to bring a railroad to terms.

The Social Service Conference can perform no finer service to the State than to throw every ounce of its influence behind this movement to make the liquor venders run to cover and do their dirty work in the dark.

THE PROBLEM OF TENANCY.

R. F. BEASLEY, Chairman of the Committee on Poverty and Charities.

"Ill fares that land to hastening ills a prey
Where wealth accumulates and men decay."

Thus did Oliver Goldsmith muse in poetic measure over the fate of the village which was razed to the ground for the purpose of making a deer park. The poet made the usual mistake of attributing our woes to the creation of wealth, which is an utter absurdity. It is the lack of the proper distribution of wealth which causes decay, and it is the power which we give to some men to control wealth which they do not create which causes the existence of surfeiting wealth on the one hand and grinding poverty on the other, and farm tenancy, of which I am supposed to write, is only an incident of the larger question.

When Goldsmith's village was destroyed for the sake of a deer park, it was only a more rapid and spectacular way of doing the very things which we continue to do today. English land laws have pursued the policy of parks rather than wealth production until the English rural life has been destroyed, and the supreme question in the domestic politics of England today is the land question. A like policy in Ireland put more Irish into New York than were left in Ireland, and the British government has been compelled to appropriate huge sums to buy back the lands for the workers.

The law of unearned increment never sleeps and it manufactures peasants and lords with a certain and unvarying proportion. It is the one automatic force

which gives the power of some to appropriate the wealth which others create, yet creating none itself. It is the remorseless tax gatherer that stands over society, and after hindering and retarding production beyond measure, joyously scoops up the net results of community, state and national progress into its parasitic maw. The problem of tenancy ought to be called the problem of somnolency, because if we were awake there would be no problem of tenancy.

Roughly speaking, half the people of North Carolina are tenants and it is only a question of time till landlordism will be as pronounced and as blighting in its effects here as it has been in Ireland and England. In the light of this fact, what is the use of students of the question swapping straws over the relation of tenant to landlord, and landlord to tenant?

If the twenty millions of unused farm lands lying idle in North Carolina were so broken up that men would use them instead of hoard them out of use, this State would easily hold twenty times its present population and produce a thousand times as much wealth annually. There is nothing necessary to be done except to make it unprofitable to hold land out of use, whether in the country or as vacant lots in town. The land hoarder and speculator would vanish the moment his hoarding became unprofitable. It would be unprofitable if the annual unearned increment were so taxed that there would be no profit left for speculation. This would increase the prosperity of our towns to an undreamed of degree, and it would double the value of our crop product in five years. It would allow industrial workers to have homes instead of living in company shacks. And it would put the man back to the land so fast that there would not be any further danger of food shortage. Incidentally, it would raise twice the tax for all purposes that we now get, and not a dollar of it would fall upon any man who works either with

his head or his hands. It would all come as a part of the annual unearned increment which society now pays automatically, but which, instead of going into the public treasury, goes into the pocket of landlords who do nothing but sit on the lid.

Few people understand what is wrapped up in the tax question, and our State Tax Commission is busy trying to find ways to stem the flood of light which is about to break in from enlightened states and nations by appealing to seventeenth century methods.

THE NEED OF THE WOMAN'S CLUB.

Mrs. W. R. HOLLOWELL, Chairman Committee on Women and Social Service.

Women like men are disposed to fall into ruts. They form opinions without rhyme or reason, and cling to them with a tenacity that is startling, once they get a view from the opposite side. The club is the reasonable avenue through which women can be broadened, especially the departmental club. At the general meeting reports are made, discussions are entered into, pros and cons considered, until the one ideal member comes to have a general interest in every line of work taken up by her club.

The woman's club is needed as a harmonizer. The thoughtful woman soon recognizes in union there is strength and if her club is the factor respected, influential in the community, the members must agree to disagree. Petty jealousies, animosities, personal differences are soon swallowed up in a desire to serve, as service is the school in which true culture is acquired. The club becomes cultural. Any one can find a congenial field for service in its various lines of work. First, coöperation with the public schools, canning clubs and all organizations for civic righteousness. Second, taking the gospel of health and happiness in the homes neglected through ignorance, not

indifference, by inducing the home-maker to become a club member, where she will meet with sympathy, instead of criticism and ridicule, as before the advent of the woman's club.

We will have pure air to breathe at night as well as day, pure water to drink because intelligently clean, food that nourishes because scientifically prepared, houses to live in that are homes in truth because the women living in them are so busy up-building there is no time to spend in tearing down. The status of woman's clubs in my town fifteen years ago was revealed by a conversation overheard just after the organization of the Woman's Club. One of our most prominent men asked another, "What do you think of the Woman's Club movement?" "Oh!" replied the other, "it won't amount to anything; they'll soon kill it with their fussing; women can't get along with each other." Being president at the time I determined that the prophecy should not come true, so we adopted the following creed, which was presented to us by one of our members:

I believe in club life for woman.

I believe that women have no right to undertake any work whatsoever outside of the home along the lines of philanthropy, church, temperance or club life that does not emanate from the home, and in the final and best results return to the home.

I believe in nine-tenths of the club members doing the work and one-tenth the criticising, instead of the reverse.

I believe no woman has the right to accept a place on any committee unless she serves faithfully, promptly and intelligently and is willing to stand by the result of her individual action.

I believe in the value of minute and that thievery of time on the part of a late member from those waiting is responsible.

Railroad trains do not wait, why should immortal souls?

This club is still enjoying a healthy, helpful existence and if you should visit our town today and were taken to our park by an outsider he would tell you that the park never amounted to any-

thing until the Woman's Club took hold of it. A visit to the Public Library would convince you that had the Woman's Club done nothing else but establish it they were entitled to existence. The Civic Improvement League reaches out in so many directions, could its activities be traced on paper, it would look like the Southern's railroad map.

There is not a town, city or thickly populated country district but will be benefitted if organized with a determination for real service. The meetings will always be attended, so long as they are sources of helpfulness.

FEEBLE-MINDEDNESS.

Dr. C. B. McNAIRY, Chairman of the Committee on Feeble-Mindedness, Insanity and Eugenics.

We are glad to say this much neglected division of the human family is now coming into the lime-light in our consideration for humanity's welfare and the future good of the coming generations.

The Feeble-Minded are divided into three classes:

1. The idiots, whose average mentality ranges from one to two years.

2. The imbecile, whose average mentality ranges from three to seven years.

This, as you know, is as compared with normal children.

Idiots and imbeciles never surpass this degree of mentality, irrespective of age.

3. Morons, whose mentality averages from seven to twelve years. There are so many of us of this class that shade off imperceptibly into the normal bulk of society.

The number, Goddard thinks, of the imbeciles and idiots who are literally recognized in the United States is about four-hundred thousand. As you understand, these figures refer only to those who can actually be distinguished as such, the "potent" individuals.

The number of "latent" individuals,

those not actually feeble-minded in themselves, but carry the defect in their germ-plasma and capable of passing it on to their descendants, is necessarily vastly larger.

I am glad to report that we now have a school and home for the imbeciles and for a few of the idiots, a State institution, the North Carolina School for the Feeble Minded at Kinston, where we have enrolled about 125 children.

One of the great difficulties we meet and that thwarts the object of our institution is the inability of getting the high-grade imbecile girls, as it seems that mothers have a special aversion to permitting their girls of this class to be segregated and protected from vile, vicious men, and who, of a necessity, must become, owing to the constant exposure, mothers. Not that they are more vile or possess more animalism than others, but just simply have not that fine mental discretion that normal girls have. Therefore, being easily influenced, they go on in the lines of the greatest temptations and the least resistance.

But these two classes of feeble-mindedness are not the ones that today are causing thinking people, especially those who recognize that if the human family is to be saved mentally as well as physically, to hold perfect personal cleanliness physically and mentally as well as spiritually as necessary in order that the sacred torch of heredity might be handed down to posterity undefiled. We who believe in eugenics and heredity are first to hand down to our posterity as far as is possible with us an untarnished inheritance, so that they may lay nothing at our door by which they may condemn us to that class of which it is said, "I will visit the iniquity of the fathers upon the children of the third and fourth generations of them that hate me."

In order that we may check this rapidly increasing overflow of feeble-mindedness

upon society, it is very evident to the thinking mind that something must be done radically and that at once.

Segregate what we can in schools, and what girls we can in their homes, and educate their mothers along such lines as will protect those who have not the ability to discriminate between these finer points of morality.

Again, we must have some eugenic marriage laws that will, in a measure at least, curtail or prevent union of those who are contaminated to the extent that their product must of a necessity be of the undesirable.

Thirdly, we must sterilize those of the lower types that cannot be segregated by state of homes, and prevent by law.

The Part of the Church in Civilization-Building

Address by Dr. Clarence Poe, President, North Carolina Conference for Social Service, Raleigh, January 28, 1915.

I have an ambition for North Carolina. It is the ambition that we shall build here a great civilization that will enrich the history of the race and give the world some finer conception of what a State may be, some sublimer realization of what human society may become. And in building such a civilization, as I declared in opening this Conference a year ago, there must be, of course, the fundamental basis of character—character based on a religious faith.

Nothing but a vision of their dignity and responsibility as sons of an Almighty Father, nothing but a vital and vivid realization of the eternity of their own being, will support men on life's long and weary quest of the ideal. Any mere "religion of humanity," any doctrine of service however beautiful but which lacks the dynamic and compelling power of divine authority, will fail in its hour of trial. "Liberty, Equality, Fraternity," cried the enthusiasts of the French Revolution; but when they set up a religion of reason to supersede the command of God, their record became a hideous and crime-

cursed denial of all the high good that they professed to seek. The great Italian reformer, Mazzini, was right when he declared that "all political reforms in countries without religion or indifferent to religion will last as long as it suits the caprice or self-interest of individuals and no longer." We cannot have the brotherhood of man until religion first puts deep into the hearts of men a vivid consciousness of the Fatherhood of God.

Moreover, any creed under whatever name, illumined by no sublimer aim than that of promoting a mere animal-like contentment, is a denial of man's divinity. The cattle in the clover fields of June, the child with its new-found toy on Christmas morning, may be perfect examples of happiness, but the Almighty God has put men on earth to prove our sonship by seeking something more than to be well-fed, well-housed, and free from care; in the matters of the spirit He has come not to bring peace on earth but a sword, and the divine in us will not be born until we are willing to suffer persecution for righteousness' sake, will not be born in us until we are willing to scourge and subordinate the mortal in us, with its

ideals of pleasure, for the sake of the immortal in us with its ideals of righteousness.

Miserably indeed, therefore, will the church fail as the builder of human civilization, if it has no higher ambition than to build such a civilization; lamentably will it fail in meeting this world's need if it thinks only of this world. Its highest and holiest mission must ever be with man's spiritual destinies—to bring life and immortality to light.

II.

But the thought I especially wish to emphasize tonight, ladies and gentlemen, is that if there is any one thing which is clearer than another in the Christian religion, it is that it is not a one-ideaed faith, not a one-world religion. Men told me in India that the heathen religions there did not concern themselves with morals; that unlike Christianity, they presented no revolutionary ideals of justice and righteousness in human society, and in the relations of man with man. Their teachings dealt only with the spiritual nature and the after life. In China, on the contrary, men told me that Confucianism took no thought of spiritual things but concerned itself only with a lofty code of ethics for human relations. And the misery in which the Orient's teeming millions are plunged through heathendom, is testimony to the failure of either type of one-ideaed religion. On the other hand, it is the glory of Christianity that it deals with both man's relations to God and his relations to his fellowmen.

When Christ came to define religion He did not say it was merely loving God with all one's heart and mind and soul. It was doing this and also loving one's neighbor as one's self. On these two commandments, He said—on these two, and not on either one singly—hang all the law and the prophets. It is not a new or modern religion, therefore, which reiterates the commandment we have from Him, "That

he who loveth God loveth his brother also," but it is a new and modern and mutilated religion which repudiates Christ's teaching and says there is nothing to religion but the first commandment, or exalts theories He did not give above the commandment He most surely gave. It is a new, enfeebled and un-Christlike religion which refuses to put before men the hard, high task of trying to illustrate His principles in their relations with their fellows and of battling for His ideals in human society and government.

Christ has an ideal and the Bible has an ideal for the world, and the church can forget this ideal—can forget its practical everyday, human applications—only to its own infinite hurt. "Thy Kingdom come, Thy will be done, as in Heaven so in earth," is the prayer our lips utter day after day and Sunday after Sunday; and yet I am not sure but that we should be startled, I am not sure but that church members would deride him as a fanatic and dreamer, if your pastor or mine should get up next Sunday and pray, "Thy Kingdom come, Thy will be done, as in Heaven so in North Carolina!" And yet what would that be but the most natural and simple application of the faith that we profess? What would that be except a sharp challenge to us to see whether we really believe Christ meant what He said, or whether we, like the unfaithful whom He rebuked of old, are drawing near to Him with our lips while our hearts are still far from Him?

III.

It is for this practical application of spiritual power that I would especially plead tonight. It is the part of the church in civilization building. We do not need to *preach* less strongly but more strongly, the first and greatest commandment—love to God with all the heart and soul and mind—but we do need to *live* more earnestly the second great commandment, through which the first must

ever find its practical expression, "Thou shalt love thy neighbor as thyself." We do not need to proclaim less eloquently the glories of God's Kingdom in the after life, but we do need to work more heroically that in this present life God's Kingdom may come and His will be done—as in Heaven so in earth. Love to Christ we need to preach even more earnestly than now, but also to emphasize the often much less acceptable truth, that terrible and searching truth which makes every day a judgment day, that flaming truth which the hypocrite and the oppressor in every age and land have sought to extinguish—namely, that the least of these, His brethren, the ragged men we pass on the streets, a toil-cursed woman, a neglected child, and not merely the actually suffering, but all to whom ignorance or penury have shut the door of opportunity—that the humblest of these is Christ's substitute to whom in actual service, as individuals and as citizens, we may express our love for Him—to whom, in fact, we must express our attitude toward Him, whether it be an attitude of genuine love or of callous indifference and neglect.

Service to others, forgetfulness of self, losing one's own life for others and for the cause of righteousness—this, as I have already intimated, is the dominant and distinctive note of Christianity—the stern doctrine which shames every false and easy religion the world has known, by declaring that belief about God or immortality cannot stop with belief but must demonstrate itself in the sublimest and most heroic qualities which the Divine Nature can breathe into the soul of man. It is as a necessary expression of the fundamental principles of Christianity, therefore, that social service makes its appeal. No church can ever realize the real power of the Almighty until it teaches with more than earthly potency that a mere selfish desire to save one's own soul to the luxury of golden streets and everlasting pleasure is no more re-

ligion than Buddhism is religion; that religion is not and never can be mechanically striking a selfish bargain with God once in a lifetime to save ourselves from eternal pain to eternal pleasure, but that it is gloriously receiving that spirit of God which makes us forever burst the bonds of selfishness and lose our lives in service to others, following heroically in His train whenever and wherever "the Son of God goes forth to war" against anything in conflict with the Father's will.

That is the Christian's task in this world, if I understand it—it is not what will make him a Christian in the first instance, but it is the business he must be about after he becomes a Christian—to interpret God to others in terms of human service, and fit himself for the eternal Kingdom by helping to bring His Kingdom here on earth. To learn what should be the life of the Christian church or the Christian individual, we have but to recall that in the last Judgment the Great Master does not ask us about our sectarian differences nor about our theological dogmas, but He does ask us, having received His spirit, what we did to reveal and interpret it to a world that He gloriously calls us to help redeem; He does ask us whether we let our light shine and interpreted Him to others in terms of human service—He does ask us what we did to relieve human poverty, as illustrated by the hungry and the naked; what we did to relieve human suffering, as illustrated by the sick and prisoners; and what we did to make human life fairer and sweeter, as illustrated by hospitality and graciousness to the stranger, as well, of course, as to those of our own circle of friendship and acquaintance.

I do not believe, of course, that Christ intended to minimize the importance of the second birth; but what else could He have meant but this—that if a man has had the second birth he will show it in a life of service to others, and that this is

the evidence and proof which he will explicitly require in this ultimate testing of the soul?

As I see it, there is nothing more significant in all Christ's ministry than His withering denunciation, His matchless ex-
coriation of the church of His own day for its over-emphasis on form and creed and dogma and ceremony, and its failure to translate religion into terms of service to others. Long prayers, in His teaching, only brought the greater damnation to him who devoured widow's houses. Scrupulous observance to the last degree of churchly requirements in mint and anise and cummin was rebuked unless accompanied by faith and judgment and mercy. The heathen Samaritan who looked after the wayside stranger was worthier than the high churchman who hurried on to his priestly tasks. And in the Sermon on the Mount we are expressly told that a man should leave his gift upon the altar in order to go and be reconciled to his brother—taught thereby that the mere show and appearance of religious form or ceremony is forever secondary to actually illustrating and demonstrating Christianity and righteousness through everyday service to one's fellows.

The heart of the individual must indeed be made right, but the righteousness of the heart must then show itself in work for others and for God's Kingdom. God pity a church that is too much concerned about questions of baptism or the communion for the saved to run out the blind tigers and blockade stills that are keeping men from being saved in the community! God pity a church that gives piously to a few orphans in some church institution but is not concerned that a hundred thousand children in the State are growing up cursed by preventable ignorance and poverty! God pity a church that chants, "Come unto Me all ye that labor and are heavy-laden," and yet is not concerned if the poor and heavy-laden are the perpetual victims of vicious

legislation, and in times of direst distress and financial pressure, are robbed by Bible-cursed usury loans or "time prices", perhaps ten times the legal rate of interest.

IV.

Unless we expurgate the Sermon on the Mount to suit our purpose; unless we dismiss as idle and foolish the eternal Christ-taught prayer, "Thy Kingdom come and Thy will be done, as in Heaven so on earth"; unless we lay unrighteous hands upon the Gospels themselves and repudiate Christ's own definition of His mission, His own statement of the two great and all-embracing commandments and His own explicit statement of the standard by which every soul is to be judged in the last great and terrible day—unless we go further and forget His very life and that He gave the world "the one supreme example of social service through His ministry to the poor, the sick, the children, the prisoners and the mentally distressed and through his warfare against all wickedness in high places"—unless we do these things we are bound to conclude that Christianity did and does have a social program and we shall be but cowards "failing to confess Him before men" if we shrink from the application of it to modern conditions. He did not shrink in His day, and we as His followers should not shrink in ours.

There are no kings now, in this country—no sceptered kings to rule in political affairs—but there are financial kings with a thousand times the power of any earthly prince Judea ever saw, and the test of the church is whether it still has prophets who can unmask a guilty and powerful king of this era and thunder in his ears the denunciation, "Thou art the man"! We do not now stand beside the treasury in Jerusalem and see the rich casting in their gifts, but our Rockefellers give their mililons to this benevolence or that, and the testing of the church is whether it still has the courage to point

to some ragged widow, giving from her meager hoard made smaller yet by their oppressions, and exclaim, "Behold she hath cast in more than they all." Name your college for her. Put her name in your papers as your worthiest benefactor, the one most deserving of honor by the standards your Master taught you. We do not now find perhaps that the powerful have put "the spoil of the poor in their houses" by just the same methods against which Isaiah thundered the anathemas of God, or that there enters into the ears of the Lord of Sabaoth the cries of laborers defrauded in as open and high-handed a fashion as in later times evoked the withering curses of the Apostle James, but it is true that the exploitation of the needy is carried on a scale heretofore unequalled—even if in ways more difficult of recognition. In our grandfathers' day the clothes were woven on the farm; the tools were largely fashioned in the farmer's own blacksmith shop; what the poor in either town or country should pay for this article or that was largely fixed by competition so free and unrestricted that there was little opportunity for oppression. But in our own day must we not admit that oppression has become vastly more extensive without becoming any less real, more respectable without becoming less sinister? A supreme task of America's moral forces today—and a task to which they have a right to summon all the influence of the church—is to make it clear that it is just as immoral to rob a million men of one dollar each, as it is to rob one man of a million dollars—and vastly more so, because the latter robbery would leave only one man in want, while taking a dollar each from a million people means that thousands and thousands of families below the poverty line are robbed of just the dollar needed to buy books for the school-children, or milk for the little ones, or medicine for the sick.

And the spiritual tragedy of it all is

that so many religious leaders fail to see the fundamental moral issue involved. I have heard sermons in our own State rebuking men in labor unions and farmer's movements for being concerned about material things and sordid dollars; forgetting that while vicious and unworthy men sometimes gain leadership, for the most part it is not covetousness for an extra dollar that moves these men, but a flaming sense of moral indignation against the conditions which deal unfairly with them and their fellows, and their wives and children.

That is one reason why the so-called social service work in many churches is not respected by the poor it professes to serve. They think of it as merely putting poultice-plasters on a cancer; as offering soup to men who have been robbed without making any effort to stop the robbery. Christ, David, Isaiah, James—they did not merely express compassion for the poor; they denounced the oppressors who made them poor—and it is their ancient spirit that we need today. We cannot evade or escape the compelling spiritual duty of writing the commandment, "Thou shalt love thy neighbor as thyself," into our civic life, in rules governing states and industries as well as in rules governing individuals.

And in order that our churches might share the struggles and sorrows of the average man, in order that rich and poor might meet together and understand one another, I wish that it might become the universal rule never to establish a church in the fashionable, the select residential, portion of a town. It ought always to be located where its very nearness would invite those who labor and are heavy-laden, even if the wealthy and comfortable should have to travel a little further to reach the place of worship. The fashionable and socially stratified church, as an expression of Him who had no where to lay his head, is an anomaly. A very devout woman, working among the

lowly, remarked to me recently that she seldom happened to meet ministers visiting the very poor, though she met them frequently enough in visiting her well-to-do friends. May not this be, not the result of any minister's deliberate choice, but a natural consequence of placing the church building and pastor's home among the well-to-do?

But the problem of poverty is only one of those that face us as we confront the duty of applying Christianity to the problems of today. Take the matter of sickness. If Christ was intent upon healing the sick and checking disease and freeing humanity from the bondage of suffering, should not His followers now, as citizens and church members, be interested in every form of public health work—the campaign against tuberculosis and typhoid, the enforcement of sanitary laws, the appointment of proper health officers, etc., etc.?

Again, if the promise and purity of childhood never failed to make their appeal to the Great Master, should not his followers, as citizens and church members, be alert to see that every child has the opportunity to burgeon out all there is within him, even if this does mean interest in educational progress, better school attendance laws, public school and Sunday School libraries, and stringent laws to safeguard childhood in industry?

Or take the matter of peace. If the Almighty four thousand years ago thundered from Sinai to the individual, "Thou shalt do no murder," has the church of God, the organized followers of the Prince of Peace, no message today when governments of so-called Christendom, murder not one man but one million men? Can we hold ourselves guiltless when we consider that active peace work, resulting even in such a simple consummation as putting into effect Mr. Bryan's "breathing spell treaties"—simply binding nations to wait six months before inaugurating bloodshed—might have pre-

vented the cataclysm in which European civilization is now engulfed?

V.

But here again the critic who wishes to escape a hard and unwelcome duty, and the hypocrite who devours widows' houses through whatever modern method the law permits and does not wish to have the rebuke of a militant church, aflame with its Master's own passion for righteousness—these men will ask, "Is the church then to turn aside from its high mission of saving the souls of men and become a mere agency of peace movements and health campaigns and investigations into unjust social conditions or unfair legislation?" By no means. Did Christ ignore the first great commandment because he also gave attention to the second? And the church today so far from losing power to awaken men to the importance of the first commandment, will find that power redoubled if it will again demand a high, hard and heroic enforcement of the second commandment. It does not need to enmesh itself in details but it does need to insist upon the practical application of great principles, and to lay this duty so heavily upon the hearts and consciences of all Christians that they will themselves work out the details. For my part, I agree emphatically with the great English reformer and champion of the poor, David Lloyd-George, himself a lay preacher of the Gospel, when he says:

"The function of the church is not to advocate any specific measure in regard to social reform. Her duty is to create an atmosphere in which the leaders of this country, in the legislature and in the municipalities, may find encouragement to engage in reforming the dire evils which exist. First, the church must rouse the National conscience to the existence of these evils, and afterwards to a sense of the Nation's responsibilities for dealing with them. Second, the church must inculcate the necessary spirit of self-sacrifice without which it is impossible for a gigantic problem of this kind to be dealt with.

Third, the church must insist on the truth being told about these social wrongs. The church ought to be like a limelight turned on the slumlands, to shame those in authority into doing something. In cottages reeking with tuberculosis, dark, damp, wretched, dismal abodes are men and women who neglect their church because she neglects them. No speedier way of reviving faith in the masses could be found than for the religious bodies to show that they are alive to the social evils which surround us. It is not for the church to draft housing acts nor to enter into political propaganda, nor to support one particular measure or another; but let her hunt out evil conditions, expose them, drag them into the light of day, and, when they come to be dealt with, let her (as did the church of old) hand them over to the secular arm. The church cannot stand by and, with folded arms and protesting air, exclaim: "Am I my brother's keeper?"

I repeat that I wholly endorse Mr. Lloyd-George's viewpoint. I believe the church must always concern itself first of all about the souls of men. It must always put the supreme emphasis upon the necessity for right relations toward the Almighty Father, and demand that every form of social service should be illuminated through this relation. I do not wish the preacher on any Sunday morning to give a mere lecture on child labor, but I do wish him to so emphasize Christ's gracious concern for childhood as to make me realize my duty to oppose the injurious exploitation of childhood for gain. I would not exchange on Sunday morning the vision of spiritual things the pastor brings for any lecture on tuberculosis or public health, but I do wish to hear the pitying Christ's concern for the suffering so emphasized as to make me a worker in every crusade against needless physical suffering or disaster. I do not wish to hear at any Sabbath service a mere sociological lecture on how wicked legislation may make millionaires on one hand and paupers on the other, but I do wish to hear of a compassionate God, with an ear ever open to "the poor and needy, and him that hath no helper," so that I will carry my

Christianity into my civic life and oppose robbery through cunning legislation as vigorously as I would robbery with pistol and club. I do not wish to exchange the vision of a risen Master for a mere catalog of the sufferings of the sick, the hungry, the naked, or the prisoners, but I do wish the risen Master so presented that His "Inasmuch as ye have done it to the least of these," will ring in my ears with imperious authority and insistence whenever any opportunity for human service presents itself.

And I believe, too, that the allied agencies of the church—men's societies, women's societies, children's societies, special committees and special meetings—should grapple directly with all the practical problems involved in these issues, seeking to find genuine remedies for every evil that an aroused Christian conscience brings to light.

VI.

But I must bring my message to a close, and if I were asked to summarize it in a sentence, I would say it is this—that we need not only to emphasize forever the fundamental fact that "except a man be born again he cannot enter the Kingdom of Heaven" but emphasize also the further truth that in all nature birth implies growth, that religion hangs on two great commandments, faith and human service, and not on either one alone, and that the Bible itself reminds us of this inescapable test: "Show me thy faith without thy works, and I will show thee my faith by my works." God's own prophecy and promise for every church that preaches a complete gospel—a gospel not only of faith but of faith exemplified in Christian activity and human service—this beautiful and inspiring promise is as valid now and here as when first uttered through the great prophet Isaiah to ancient Israel:

"Is it such a fast that I have chosen?
A day for a man to afflict his soul? Is it
to bow down his head as a bulrush, and
to spread sackcloth and ashes under

him? Wilt thou call this a fast, and an acceptable day to the Lord?

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"It is not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

Such is the contribution to civilization—the foundation, in fact, of any Heaven-approved civilization—which the church in North Carolina should make, the contribution which we must make if we do not merely "drew near with our lips while our hearts are far from Him," when we pray "Thy Kingdom come, Thy will be done, as in Heaven, so in—North Carolina."

FOR OUR INSANE.

Recommendations of the Society for Mental Hygiene.

Dr. ALBERT ANDERSON, Chairman.

That we recommend the appointment by the Governor of a Lunacy Commission consisting of three persons, preferably, a physician, a woman and a layman whose business it will be to visit the most modern institutions, study their methods, compare them with ours and make necessary improvements.

From an economic standpoint it would be better to effect more cures and save the State the expense of so many chronics.

That we recommend the work of making a survey of our State for the purpose of finding out the condition of the insane in and on the outside of institutions; as to the number on the outside who are in homes, county homes or jails, and as to their care and treatment.

We urge the importance of making sufficient room in our state hospitals for emergency cases; we also urge the importance of making necessary equipment in our hospitals for the best care, management, treatment and cure of all our patients, such as electricity, hydrotherapy, operating room and laboratory.

The position taken by the eugenist is practically correct that it is possible to reach the goal of having a people well born. In view of this fact we would recommend a law making some restrictions upon the marriage of defectives.

That we recommend to all our people the importance of looking into the mental hygienic movement, the purpose of which is to prevent insanity; the present treatment of those in hospitals for the insane, and the *after care* of patients sent from the hospitals to their respective homes, their work and society.

That we recommend that the commitment be changed from the present method of bringing patients to the hospitals by officers, placed in the hands of nurses of the hospital, and that the expense be born by the respective counties.

VALUE OF THE CONFERENCE.

"I am enclosing check for Social Service membership. I wish I could send you ten times as much, as I think the work you are doing is simply wonderful. I was in Raleigh for a number of the meetings and they were so full of inspiration I feel that life can never be just the same as it was before. The Conference has made it richer and fuller, and I am already looking forward to the meeting next year."

The resources of the earth, being the heritage of the people, should not be monopolized by the few to the disadvantage of the many.

MAN'S RELATION TO SOCIETY

Address Delivered by Hon. W. J. Bryan before the Third
Annual Session of the North Carolina Social Service
Conference, Raleigh, January 30, 1915.

It is very pleasant to be here. Yesterday evening your distinguished townsman, my personal friend, came to me in a sorrowful and mournful voice and announced that the consideration of the Navy Bill was inopportune just when he had planned to come down here, and this trip that I planned to make with him, I was obliged to make alone.

I never come to the city of Raleigh without looking for Daniels. I have had him identified with your city since I have known him, and I have thoroughly enjoyed the intimate association of our official positions that we have had for about two years. I would have been glad to have had him here, although he would embarrass me by his words of praise. If I had known in advance who was asked to take his place I think I would have spent my time between my leaving Washington and my arrival in trying to persuade him not to make a Daniels' speech in introducing me. I am very grateful for the praise and if any man needs it I think I do, because it takes a good deal of praise from friends to overcome the criticism that I have lived on for about twenty-five years, but I have long since learned that the kind words said of me by my political opponents are not really intended to be personal. When a man praises me in such language I simply understand to some extent his own ideals. I think that my friend here is just trying to describe his ideal man, the ideal toward which he and I are striving, so I

accept all that he said as praises of the ideal which he hopes to reach.

I wish to tell you the history of this cap. I visited Asheville, my summer home, if I may call a bare mountain top my summer home, a few weeks ago and went back through eastern Tennessee. When I returned home I received this cap. A gentleman told me that his little daughter noticed that I was lacking somewhat in hair, and so she thought that possibly it would be to my comfort, if not to my health, and she made this for me. It is a little too large, but the little daughter was probably afraid to make it the size that she thought it ought to be. I am wearing this for two purposes—for self-protection, and as a compliment of a very kindly disposed friend.

I am surprised at this crowd here this morning. I suppose if there is any body that would be apt to over estimate this audience in advance it is Governor Craig. He explained to me this morning that it was at an early hour I was going to speak and by speaking this afternoon the crowd would be divided, and for me not to be disappointed if the crowd was not large. The only way I can explain the under estimate of the crowd this morning is the influence of the good work of Governor Craig which accounts for this effect upon the people. He placed such a moderate estimate upon the effect of his own influence that he did not expect to see so many at this assembly.

I think it is a most creditable show that these people have made. It is

gratifying to find that an organization three years old with such lofty purposes has been able to arouse so much interest among the people.

I have tried to think what I ought to talk about in the time that is allotted me, but I am always told just how long I can speak. I am glad that I am, for if I were not, I do not know how long I would talk.

I have a great deal that I would like to say to you. When I began speaking in public at the age of 20, I figured it that I ought to speak 20 minutes. I thought it was as short a time as a man ought to speak. For the first few times I had some difficulty in getting enough ready to keep me 20 minutes, and then I had to follow the advice I had this morning—speak slow. I had no difficulty in speaking slow. Once about 25 years ago I was to make a speech and was riding in the caboose of a freight train. A man in the same car told me that he thought a speaker could not be interesting for more than an hour. It seemed absurd to me for I was then talking two hours. I have been adding to my speech ever since, until recently. I found that this man was decided in his opinion in that a man could not be interesting for more than an hour, for when I had spoken an hour he arose and went out of the room. Some years ago a speaker at Yale asked the president of the college how much time he would have. The president told him as much as he wanted, but that he had searched the records of the college and had found no place where a man had said anything after the first 20 minutes. According to that a man runs some risk in talking more than 20 minutes. I am going to run the risk. I think that I shall not talk an hour.

Now I have three speeches to make and I think I will make those three speeches from the speech I made in New Jersey a few weeks ago. I was invited to ad-

dress the teachers of New Jersey at Atlantic City. About 600 teachers were present representing the Teacher's Association of that State, including a membership of 12,000. The association has among its members about 12,000 of the 14,000 teachers of the State. It was made up of delegates of these 12,000 teachers amounting to 600, naturally those who had confidence in their profession. This constituted the audience which I addressed, in addition to some others who came to hear what was said to the teachers. I am beginning to feel that time is precious; I realize that each year takes off one from the time allotted to me and that I cannot hope to speak two times to the same people. I am anxious that I make every moment pay.

I shall speak from one of the three relations of the individual to things about him,—the three most important relations that man has to adjust himself to in the journey from cradle to the grave. Today it is convenient for me to use one of these in my speech to you, one to the Legislature and the other tonight in Durham. The three relations that man bears to the outside world are: His relations to government; his relations to society and his relations to God. I shall speak at noon on Man's Relation to Government. I shall speak this morning on Man's Relation to Society and tonight under the auspices of the Durham Y. M. C. A. on Man's Relation to God. I have given these three fundamentals as the relations which lie at the foundation of life. I regard man's relation to government as the least important; man's relation to society as second in importance; man's relation to God as first, the primary and most important relation, and in this relation I am following the scruples of the lawyer, who seeking to tempt Christ, asked him which was the greatest commandment. Christ gave him two commandments, a condensation of the

ten. Many of the lawyers render a great service to society sometimes when they do not intend to. This lawyer rendered as great a service as any lawyer ever rendered society, even though he did not intend it. He was trying to trip the Savior by asking which is the greatest commandment. "Thou shalt love the Lord thy God." "Thou shalt love thy neighbor as thyself." We have the first commandment in this statement as the first in the ten commandments, and we have it emphasized by Christ in answering the questions that brought up this very proposition, and so in speaking of man's relation to God, I speak of man's primary relation. Some people put the emphasis on the second commandment, but the emphasis should be, as stated by Christ, on the first. The reason for this is that until man is brought face to face with his Eternal Creator he does not know his neighbor, therefore it is necessary that man should obey the first commandment before he is in position to obey the second one. The very thing that leads man to disobey the first great commandment is the very thing that leads him to disobey the second.

It is not a question whether we shall worship images and call them idols, or anything of the kind. You can take the false gods of today, no matter what they are and pass them through an analysis and you will find that every false god is self, that there is not a thing that man puts between himself and the surrender of himself to Jehovah and that there is not anything to sell that he worships in the place of God. It is only when the individual obeys his commandments, surrenders himself to the heavenly Father, ready to do the Father's bidding, to obey the Father's will, that he is obedient to the first commandment, and he is then ready to obey the second.

I came to speak of man's relation to society. I remind you that in man's relation to society, in his relation to God,

in his relation to government, it is not a question of whether there shall be worship between himself and society; it is simply what that worship shall be. I shall divide the subject into two parts, speaking first of the negative side, then of the positive side of life; things that man should not do if he would be a member of society and things that a man should do if he would be a member of society. In every relation there is a difference between the golden rule of Confucianism and the golden rule of Christ, but it has been physiologically developed that the golden rule of Confucianism was quite similar to the golden rule of Christ. The Confucianism side is, "Do not unto others that which you would have others do not unto you." The Christ side is, "Do unto others that which you would have others do unto you." If a man simply obeys the first he will restrain from injury, but he will be barren from good. In this world something more is required of a man than to simply restrain from injury. I desire to lay down the first proposition for your consideration, one that relates to the negative side of life. It is a rule that will prevent us from doing economical injustices. I think I shall be able to convince you that it is a very important rule. If there is any novelty at all in what I say I wish to present it to the organization for argument. Have you thought out the proposition that you are willing to stand upon the measures of what a man should draw from society? Do you know that man's relation to society can not be fixed at all and that there is a measured reward. Let me ask some questions, though I intend to answer them myself. I had trouble about asking questions once in Great Britain, so I answer my own questions now. My first question. How much can a man honestly collect from society? You will notice that I put emphasis upon the word "honestly," not how much a man can collect from society. You will notice that the word

"honestly" is very important because it is a word that distinguishes. How much can a man dishonestly collect from society? He cannot honestly collect from society more than he earns, for if a man collects more than he earns, he collects what somebody else has earned and that is not right. How much can a man earn? This is a very important proposition. If a man cannot honestly collect more than he earns, then the question is, how much can he earn? Some earn more than they measure the service that they render to society. You have taken the word service and made it a part of your organization, and I have placed the emphasis on "service" as a basis of earning power. Whenever a man gets to be radical those who do not agree with him assume that he is trying to discourage thrift. There is never anything proposed in the interest of justice that is not denounced as discouraging thrift by those who know that his thrift project is an idea of honest service. I am not radical in a sense that I would limit a man to a small income. No man goes higher than I in estimating what a man can earn. I have a very liberal idea of the earning power of man. In order to put myself clear before you I will now start asking questions which will state amounts. I will begin with \$100,000.00. Can a man render service to society so as to be justified in collecting \$100,000.00 from a society in a life time? Now to earn \$100,000.00 in a life time, he would have to earn \$3,000.00 for 33 years, the average life time of labor. I do not hesitate to say that a man can render service to society and in return earn the average \$3,000.00 for 33 years. Is it possible for a man to render service worth \$30,000 per year? I believe that it is. How about ten millions in a life time—more than \$300,000.00 per year for 33 years? I believe it is. Can a man earn \$100,000,000.00 in a life time and render service so large that he would be justified in collecting at the rate of three

millions for 33 years? I believe it is possible. We have one man who has collected from society five hundred millions of dollars, and I will ask now whether it is possible for a human being to render service so large as to earn five hundred million dollars in the span of a human life? I believe it is possible. I have now gone as far as any man in this country has ever gone. In my judgment I think that man can earn five hundred million dollars and I declare that man has earned five hundred million. I will point to you an illustration or two. Can you value the service rendered to society by the man who gave to the world steam? The value of the service rendered society by the man who gave to the world the idea of the advantages of electricity, revolutionizing the world, and electricity is just in its first stages? How can you measure the value in dollars and cents the service that it has given to the world? Value the service rendered by those who have put into operation this great organization that is giving moral progress to the world. Measure, if you can, the value that this has rendered. Progress will be better recognized and more fully acknowledged in the years to come than in the years past. If I gave you a list containing the names of the men and women who rendered service as much as to earn five hundred million dollars, the same thing would be true to every one of them, though in not a single instance has any of them collected it. Those who have earned five hundred million dollars have been so busy earning it that they have not had time to collect it, and those who have collected five hundred million dollars collected it without having time to earn it. Every man and woman should be obedient to the economical law, and no one should draw from the store of society except in proportion to service rendered society. In other words, we must be sure that whatever we collect must be ours by moral right, for there is a very wide margin be-

tween what the legal law would permit and what the moral law would permit. The man who is only legally moral and honest according to statute is not the kind of a man you would want for your intimate friend, even for your neighbor. There is a controlling impulse that lies back of the law and it must be in the heart of every man a determination not to take from society a single dollar that he has not honestly earned. Man could obey that commandment if he would live up to that law, for if he is careful never to wrong another human being by taking from society's store compensation without value of the service rendered, he can say I have kept the commandment of Confucianism, "Do not unto others what you would have them do not unto you." But if all were to do this it would be a very difficult world. It is the rule of loving God that brings us into communication with our Heavenly Father and makes us recognize man as our brother. When we recognize man as brother, child like ourselves of the Heavenly Father, then we are promoting his cause, and it will be not how we can abstain from wronging him but how we can be helpful to him. We need intimate association if our work is to be completed.

I have looked over this program and it is a very complete program. I find that your interests are in many directions. You have on here, "Prison Reform." I have never had occasion to consider that much. My attention has been directed to other instrumentalities for the service of man. Why do people commit suicide? Why does a man take his own life? I hold to the conclusion that the cause of suicide when it is not mental derangement is lack of right ideas. If a man measures the world by what the world does for him he is apt to be discouraged, for the world will not do as much as he thinks it ought to do. A man gets from the world just what he puts into it and nothing more. If a man lives by what he

puts into the world and cultivates that, he will not have time to be idle. I think if you will classify the things that you are trying to do you will find that you will have just four classifications. In the first class you will find that you will try to remedy things that ought not to exist, whether by repealing laws that you have or by enacting new laws, and here are the things we have to deal with: our bodies, our minds and our souls. No matter how many things you suggest they will fall in one of these classes.

"Child Labor," I find the next thing on the program. I have not heard what has been said about child labor, but it will not take me long to express all I want to say on the subject. Every child born in this world has a right to a chance and if you deny it that chance you are doing it an injustice and there is no argument that you can make that will justify the taking of that chance from that child. I will prove it to you. Apply it to your own child, and if you do not think it is good for your own child do not put it on your neighbor's child. The child is born in this world without its own volition and it is here working out a divine decree, and no man has the right to check the child's chance or give it an inferior chance. There is one doctrine that needs to be burned into the minds of the human race, that God's laws have no limitations. God's commandments are no more to be broken by a dozen, one hundred, one thousand or by a nation than it is by the humblest human being. It is true of the commandment that thou shalt not steal as of the commandment thou shalt not covet. The commandment, "Thou shalt not steal," was intended to restrain the man who violated the commandment, "Thou shalt not covet." The commandment, "Thou shalt not kill," was intended to hedge still further some one, and these three commandments are the commandments violated internationally, and the same image that can be vio-

lated with impunity in child labor. If any individual wants to deprive a child of his chance, I think that he has no moral right to. If the people of the state think that they can do with impunity what one individual would not dare to do, I declare that the state has no more moral right to do it than an individual and if all the states joined together think they could do it, they could not escape from the punishment that follows, if what they do is wrong. It is the purpose of the law and government to enable the people to act together, the press and the public consciousness in the restraining of wrong, and since you pass laws upon the subject of child labor you are building your laws upon the same logic that you do in every other instance—for the protection of society. It is just as necessary that you keep individuals from robbing children of their chances as it is to pass law preventing the stealing of horses, mules, pockets, etc., for when you take from the child its chances, then you are robbing it of something far more valuable than horses, mules, pockets, etc. I believe that when the people understand the logic of the Child Labor Laws there will be no objection.

I notice that you have a committee here on Public Health. It has been about nine years ago we had a great conference in the White House. Experts told us that the coal mines would be exhausted, that the timber was being cut, that the soil was being robbed, and ever since that time we have been talking about being conservative, but now we know that it is not the coal mines, the iron ore, the timber lands, the soil that are our greatest assets, but it is the manhood of the country that we can conserve, but which we are neglecting. If we can conserve the people's health, everything that tends to eliminate disease is worthy of the consideration of the Society for Social Service.

We have made great headway in pre-

venting diseases. About 16 years ago with our soldiers in the Spanish-American war, where I got my brief acquaintance with military life, I remember how typhoid fever visited the soldiers and played havoc. Within less than 16 years we have discovered the remedy for typhoid fever, or rather a remedy to prevent it, and today there is not a single case of typhoid fever in the American army. You remember our soldiers spent a while at Vera Cruz last summer. If they had spent it there 16 years ago no doubt hundreds would have died, but now we have learned how to prevent it.

We have stopped the spread of yellow fever until now the death rate of the Americans employed in the Isthmus of Panama is lower than any city's in the United States. Of course, the American employees there are of the age that there is less danger. To make all allowances, there has been a tremendous improvement in sanitary conditions. It is proper that this society shall devote itself to the sanitary conditions and the health of the people, for if the body can be kept in a good condition the soul is in a restful place.

Then we come to the moonlight schools of Kentucky for the purpose of educating the adults who were not able to learn to read and write at an early date. I learned this morning that there were nine moonlight schools in Kentucky four years ago and at the beginning of this movement there were 1100 adults that could not read and write, and at the end of two years the number had been reduced to 23. Our political work does not make progress that fast, at its best. Think of bringing over 1000 people in one community to light after two years' work in moonlight schools. A gold dollar has 10 per cent alloy and this is a much less percentage than the alloy in a gold dollar, and I was taught that a gold dollar was the only pure thing on earth. How fascinating this work must be to accomplish so much

in two years' time. It is more blessed to give than to receive, and when people tell me that who have tried it I believe it is true. Imagine if you can the happiness of those who have brought over 90 per cent of these people out of ignorance and taught them how to read and write. If some surgeon were to take a child that had been lame from youth and by modern skill make it possible for him to walk, the world would hear of this through every newspaper. My friends, this society has rendered a far greater service than any surgeon could possibly do. If you can spread this social service work so that it interests the people in your State you will be doing a still greater work, for the intellectual improvement is greater than the physical can possibly be but the moral improvement is better than all.

I notice "Temperance." I will not have to be careful about what I say on temperance in Josephus Daniels' town and I will not hurt his feelings when I talk about temperance. I believe in temperance. I had a very delightful call the other day from 5,000 boys in the Michigan University and high schools inviting me to Ann Harbor to speak to them. I had some pledges and when I got to a place convenient in my speech I brought before this body of boys this pledge: God helping me I will never use intoxicating beverages. 4,000 boys joined the invitation. Over 2,000 boys who signed that invitation traveled to Ann Harbor and about 3,000 men of Ann Harbor made up the audience of 5,000. Over 2,000 high school boys were from all parts of the state and the rest of them were students of the University of Michigan. I signed my name first and I sign every other one that I get a chance to sign. I had a letter from the man yesterday in charge telling me that over 8,000 boys have signed now and he hopes to have 15,000 when he sends the book to me. Over 4,000 boys signed that pledge with me, over 8,000 already and expecting

15,000 when the book is sent to me. They have started it in Nebraska through the Y. M. C. A. and hope to start in Indianapolis, Ind. We have now taken the matter up with the churches just before I left Washington. There were ten committeemen present and we are laying plans for the circulation of this pledge throughout the churches. I believe in the pledge. It may restrain them in an hour of temptation and their influence may encourage others. I am not going to make a temperance speech to you. If I were going to I would just have three parts: 1st. No man can afford to take the risk of drinking, no matter how small the risk may be. You cannot afford to take the risk, however little it may be. 2nd. You cannot afford to spend money on liquor when there are so many other things on which you can spend it to much greater advantage. You cannot have enough money to justify you in spending one cent for liquor when there is so much good to be done. 3rd. No man can afford to lend an example to the wrong side of the question. No man can afford to have his son go down to ruin and then thrust the responsibility upon him. This is a great subject, but it is unnecessary to discuss it with those who are members of the Society, but it is intended for those who are outside.

It is the desire of the Society that every citizen in North Carolina enlist and help to push the work forward. You who are here this morning can come in and help bring in the people of North Carolina and I am sure that you will thank me when you become acquainted with the work, and that you will be inspired to further effort in that sense of duty and that desire of satisfaction which comes to every person who renders a conscious and unselfish service to their fellow man.

Every child has the right to play and to be a child.

Social Service Quarterly

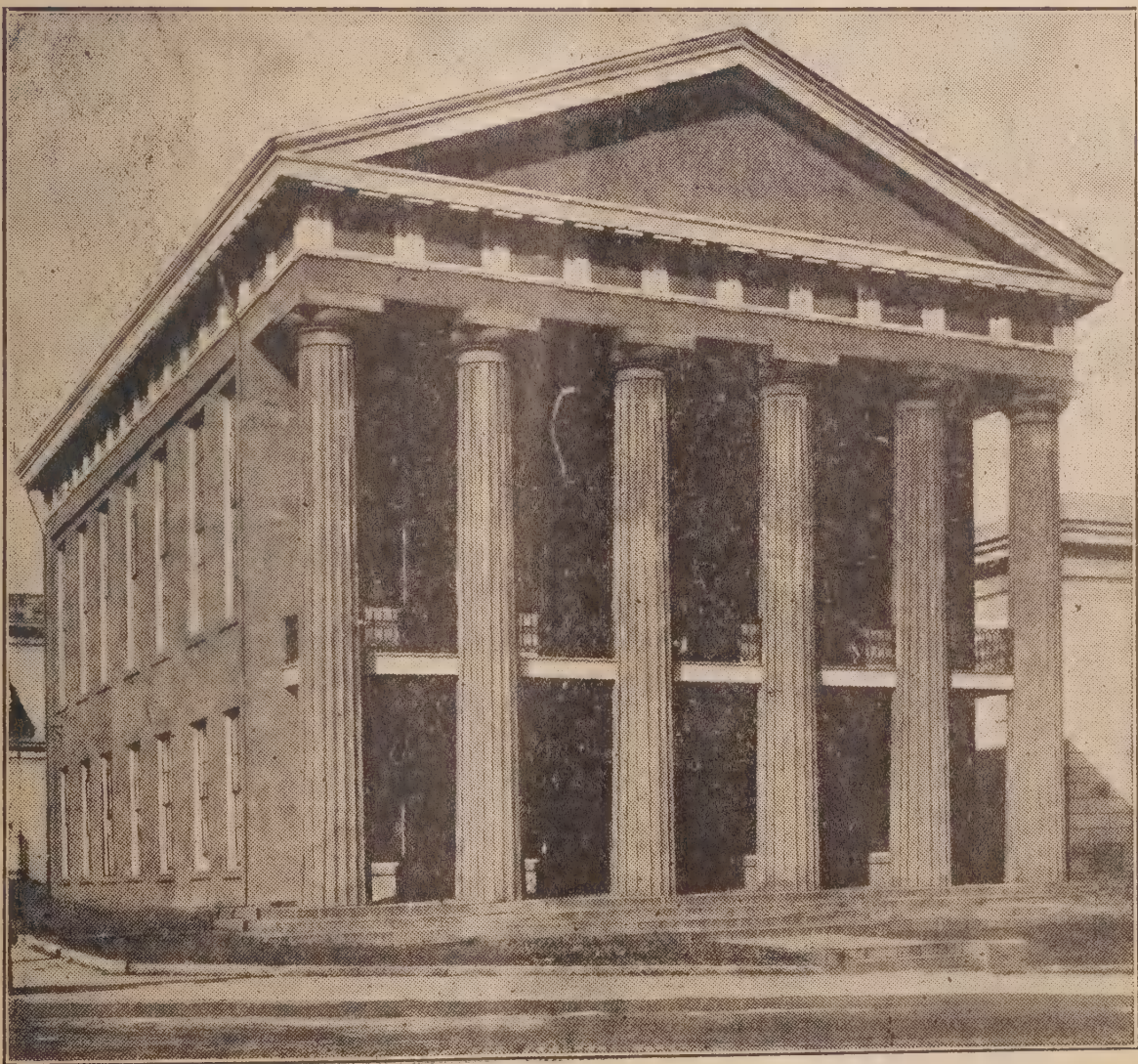
ISSUED BY THE

North Carolina Conference for Social Service

VOLUME III

RALEIGH, N. C., JULY-SEPTEMBER, 1915.

NUMBER 2



ROWAN COUNTY COMMUNITY BUILDING, SALISBURY, N. C.

THE FACTORY CHILD.

Beyond the factory windows high,
So children may not see,
Are summer meadows and the sky,
The birds, the painted butterfly—
Why are they not for me?

I only know the tree-tops blow,
That little winds in May
Ripple the pussy grass below
And sing, where baby brooklets flow,
And happier children play.

There is no sun when I leave bed,
So early is the day;
But far away the sky is red
And little wheels turn in my head—
Along the Factory Way.

The early shadows go with me
Within the factory door;
They crowd and creep, and like a sea
They rise above the looms and me
And cross the factory floor.

Gray shadows run, the light and sun
I cannot feel or see;
But all day long with fingers thin
Before my loom I spin and spin—
Why is this meant for me?

To flowers, to little birds that sing,
To butterfly, to bee,
God gives to each and everything
Its happy growing time and spring—
And, oh, why not to me?
—By Mary Washburn Baldwin in Out-
look.

Social Service Quarterly

ISSUED BY THE

North Carolina Conference for Social Service

Entered as second-class matter August 9, 1913, at the postoffice at Raleigh, N. C., under the Act of March 3, 1879.

Volume III

RALEIGH, N. C., JULY-SEPTEMBER, 1915.

Number 2

EDITORIAL

OUR NEW SECRETARY- TREASURER.

—

This issue of the Quarterly marks the initial efforts of our new secretary-treasurer, Rev. C. Almon Upchurch. He takes up a heavy burden. No one who has not had close experience in serving an organization of nearly 1000 members and having to do with all the details of such an organization can appreciate the magnitude of the task nor the responsibility of the position he assumes. He takes this new work up for two reasons: First, because he sees in it a splendid opportunity of serving his State and his fellowman and second because the retiring secretary found it impossible to give the work the time and attention it deserved.

The retiring secretary takes this opportunity of publicly thanking all the members and officers of the Conference for the co-operation and support rendered him during the more than two years he has enjoyed the privilege of serving them and the cause of Social Service and at the same time he bespeaks their still stronger co-operation with the new secretary in the work he is undertaking.

The present status of the finances of the Conference are not what they should be. Quite a number of the members, we

are sorry to say, have overlooked or neglected the matter of their annual dues for last year and even some for longer than that. This is a small matter for each of us but it means much for our secretary and for the ultimate success of the Conference. Let us all put our shoulders to the wheel now and make the Conference even a still greater force for human uplift in our State than it has been in the past.

WARREN H. BOOKER.

A WORD OF GREETING.

—

The opportunity for real service offered by the Social Service Conference was really tempting. The sphere the Conference seeks to fill appeals to every patriotic lover of North Carolina. The new Secretary welcomes the task.

One of the very first things to greet him as he takes up the work is the fact that the retiring Secretary, Mr. Warren H. Booker, has been called upon at different times during the past three years, to advance several hundred dollars of his own funds to keep the work of the Conference going and to keep up the publication of the Quarterly.

This is to serve notice upon the good people of North Carolina that your pres-

ent Secretary has not undertaken the work of Secretary of the Conference and editor of the Quarterly as a private enterprise.

This is the work of the patriotic, humane, Christian, enlightened manhood and womanhood of North Carolina and they are to furnish funds to keep up this work and co-operate in all reasonable ways to make the work a success.

We count on them. We do not expect to be disappointed. Our cause is a great one. The good people are with us.

Our exchequer made empty by the publication of this issue of the Quarterly will be replenished by the checks of some of the best people in North Carolina. The annual membership dues are:

Class A.....	\$25.00	per year
Class B.....	10.00	per year
Class C.....	5.00	per year
Class D.....	2.00	per year
Class E.....	1.00	per year

This includes a subscription fee of 50 cents for the Social Service Quarterly. Make your check payable to C. Almon Upchurch, Secretary, Raleigh, N. C.

AN EPOCH IN THE CITY'S LIFE.

The decision of the Board of Aldermen to establish a city health department with a whole-time health officer marks an epoch in the life of Winston-Salem. In our opinion nothing has been done in a decade that has meant more for the city than this action of the board will mean. We congratulate the aldermen and mayor and also President Ludlow of the Board of Trade, whose efforts to secure a health department have been untiring and ceaseless for many months. The Board of Trade has been on record for some time as favoring a health department, thus showing that the most responsible business men of the community are heartily in accord with the aldermen in their action and will stand squarely behind the new department. This will mean much,

for without the co-operation of the best people of the city nothing that has to do with the public can succeed long.

The employment of a whole-time health officer will put Winston-Salem on the map with the most progressive cities of this country.—*Winston-Salem Journal*.

A DISGRACE.

Davidson county authorities should treat our convicts better. These unfortunates should be furnished comfortable, clean, sanitary quarters to live in, or the Governor should pardon them. Our present convict stockade is a disgrace to the county. We have twenty-nine convicts who are compelled to eat and sleep in three little rooms, black and white all together.

It is the purpose of the law to punish violators by depriving them of their liberty and restraining them from their evil ways and endeavoring to reform and make them better citizens, but it is not the purpose nor the spirit of the law to compel them to live in such a hole as our present stockade.

The authorities should get busy and make arrangements to take better care of the men who are so unfortunate as to be sentenced to the roads.—*Davidson Dispatch*.

A paid-up membership to the North Carolina Conference for Social Service constitutes a paid-up subscription to the SOCIAL SERVICE QUARTERLY. The annual membership dues to the Conference are for Class A, \$25; Class B, \$10; Class C, \$5; Class D, \$2, and Class E, \$1.

This includes a subscription fee of 50 cents for the SOCIAL SERVICE QUARTERLY.

Forward all money and address all communications relative to the Conference to C. ALMON UPCHURCH, *Secretary-Treasurer, Raleigh, N. C.*

The Part of Club Women in Social Service

Edited by Mrs. Thos. W. Lingle, President, and Mrs. Sarah Kirby, Chairman, Social Service Department, The North Carolina Federation of Women's Clubs.

The North Carolina Conference for Social Service has always recognized the opportunities open to the club women of the State. It has encouraged us to study our State's social and industrial needs and to take an active part in its civic development. Efforts toward the educational and moral upbuilding of our people have been shared with us as co-workers with the citizens of the commonwealth.

By offering to the Federation this space in the Quarterly, the Conference has given further proof of its faith in the good works of the North Carolina women, and has shown its desire to make our activities known and understood.

The Federation of Women's Clubs accepts the offer with thanks, and proposes to use the offered columns to advance the common interests of the Conference and of the Federation.

The Social Service department of the Federation is one of the eight departments through which the club women do their work. Closely allied with it are the civic, household economics, library extension, health, and educational departments, while the music and art departments are indispensable to the higher social development toward which we strive.

All of these departments will from time to time be asked to contribute to these columns.

At the Annual Meeting of the Federation, May 4 to 9, at Goldsboro, conferences were held bringing out the activities of the clubs along various lines.

A report of the joint Conference of the Social Service, Civics, and Health department follows and extracts from some of the addresses together with reports of the individual clubs prepared for the Social Service Round Table.

SOCIAL SERVICE EVENING AT THE STATE CONVENTION.

The meeting of the Thirteenth Annual Convention of Federated Women's Clubs held in Goldsboro the first week in May, was one of the best conventions of women ever held in North Carolina.

The Federation of Women's Clubs represents all that is most energetic in North Carolina's womanhood, and the Federation is composed of about four thousand earnest women, who are seeking to find the best for others and for themselves. It is very apparent that the keynote of this convention was Service—for the Federation realizes that there are thousands of men, women and children in this State who need the service that a splendidly organized body of women can render.

Naturally a considerable portion of time during the convention was devoted

to Social Service. Mrs. Thomas Lingle, former State Chairman of Social Service, had arranged a splendid program both for the afternoon and evening sessions of May 5th. Dr. Clarence Poe, of Raleigh, the first president of the North Carolina Social Service Conference, was the chief speaker for the evening session. Dr. Poe's subject was "What Women May Do for the Better Development of North Carolina, and for the Enrichment of Its People." He discussed Social Service in its broader meaning—anything that brings beauty into the life of the people. He emphasized the responsibility of women as keepers of the people's ideals, keepers of the soul flame. The spirit of civilization he declared is an index of the women. He urged the women to set that ideal high, high enough to fit the possibilities of North Carolina. There is a need for a greater vision and conception

of greatness in the State. The three things which are needful, Dr. Poe designated: the setting free of the intellectual powers through education, the multiplying of those powers through community service, and the making of North Carolina a genuine democracy. He declared there is a need to continue and redouble the efforts for education and he expressed his pleasure that the Federation is working to banish adult illiteracy through the moonlight school movement. The next great task is the enriching of community life in North Carolina. He has had a vision of what the State might have been if our ancestors had used a little foresight in planning.

The third and last thought which he brought was that if such a civilization is going to be developed in North Carolina the teachers and leaders must be inspired with genuine democracy and faith in the possibilities of the people.

The future is for purposeful men and women, for the workers. We are at the dawning of a new era in North Carolina, he stated, if the women will but devote themselves to the enrichment of the intellectual life, the fostering of community life and the development of democracy.

Under the guidance of Mrs. Lingle, the Social Service Department has been splendidly organized. Mrs. Lingle was elected President of the Federation, and in accepting the Presidency, she was compelled to give up the Chairmanship of the Social Service Department. But she left a fine record behind her and it will be the endeavor of the new Chairman, and of the entire Federation, to make this work of Social Service the greatest work for women in North Carolina.

SARAH S. KIRBY,

*Chairman Social Service Dept. Y. C. F.
N. C.*

Income received and benefits enjoyed should hold a direct relation to service rendered.

VISITING NURSE AND SETTLEMENT HOUSE, THE STATESVILLE CIVIC LEAGUE.

Dear Mrs. Lingle:

Our visiting nurse, Mrs. Vera B. Jones, came to us the first of the year. She works with our advisory committee under the auspices of the Civic League. We consider this the greatest work we have ever undertaken, not only for the good it does in ministering to the sick and suffering, but for its educational value. As we have only one nurse for the entire mill district, her work is necessarily of a general nature, embracing all varieties of cases, including tubercular and maternity cases. She has a well supplied linen chest, which is in constant use, and she is also furnished with simple medicines, hot water bottles, ice cups, and other necessities. She averages about 145 visits a month, not quite a fourth of these being to colored people. The people seem delighted to accept her services and she reports a generally ready acquiescence in her suggestions.

Because of the interest aroused by her work, the superintendent of our cotton mills has given us the use of a small house, which we are fitting up as a settlement house. In it we are planning to have sewing classes, mother's meetings, and later on—if we can have it properly lighted—night schools.. One of our most talented teachers has offered her services for teaching the adult classes. We are very enthusiastic over the possibilities, and we hope this beginning, though humble, may lead to great things some day.

Cordially yours,

MRS. B. F. LONG.

Statesville, N. C.

TRAVELERS' AID AT WILMINGTON— THE NORTH CAROLINA SOROSIS.

Dear Mrs. Lingle:

We have had a Travelers' Aid at work

here for more than a year. Since last August we have employed two women, one taking day duty and the other night duty at the station. The night worker remains in the station practically all night, and has been the means of great comfort to women and girls who otherwise would have been alone in the station at midnight between trains. These workers have assisted in various ways more than five thousand travelers in the space of one year. About one thousand of these were girls, and a larger number were women. I had quite a time getting up the money for this work. It came from the various churches, charitable institutions, the city officials, and individual subscriptions. The railroad cordially cooperated with us and is in entire sympathy with the work. I should be very glad if you could let it be known, especially in the rural districts, that we have a Travelers' Aid in Wilmington. Anyone can be sent in care of the Travelers' Aid and will be most kindly looked after. We have a branch station of the Western Union Telegraph office, and a letter box at the station. A letter or telegram addressed to "Travelers' Aid" will be promptly received.

I cannot begin to tell you the tremendous power for good these workers are. For instance, there were two little girls hanging around the station for several days, apparently having no special home. One being closely questioned it was found that their home was so unpleasant that they left early in the morning and were reluctant to return at night. The Travelers' Aid looked after them and finally sent them to their brother, who lived not many stations up the road.

Another case I must mention is that of a pretty girl about fourteen years old, who was being enticed to go for a night with a young man who promised to then take her where she was going. The worker at the station watched this couple, and took the girl and put her on her

train, threatening the young man with arrest by the police if he ever loitered about the station again. This is not rescue work but work which makes rescue work unnecessary, and we can never know until eternity how much evil and misery is being prevented thereby.

I am impressed more and more each month with the necessity for the Travelers' Aid in cities, so girls, and women and children can be passed safely from one station to another.

Very cordially yours,

SUE MEGINNEY GREGG,
*Chairman Social Service Committee of
the North Carolina Sorosis.*

**BOARDING SCHOOL GIRLS HAVE
CIVIC AND HOME BETTER-
MENT CLUB.**

Dear Mrs. Lingle:

You have helped our girls so much—both last year and this—that I wish you might in some way realize it. We were so sorry that you could not come to see us this year. If you had been able to visit us, you would have noticed some changes, though there is always room for more.

The class was so enthusiastic over the cleaning-up idea that the grove at the back of the house, and another off the school grounds, have been made pretty and attractive only because the old leaves and underbrush have been moved away or burned. The only one of the girls who voted against the formation of the civic league, has now become one of the most interested of all in the class. There is a greater feeling of pride developing around both the buildings on the hill and the other houses. The class notices things, and we just "keep after" them.

We have had interesting indoor meetings, too, carrying out as well as we could—with the material at hand—the suggested program, "The Ideal Home." Different ones have said, "I never

thought of that," after some of the afternoon programs. Other similar remarks have been made and I know they have heartily enjoyed our Saturday period.

We have almost no material to draw from for help in the suggested plan for a house, though I think one girl might have done the work if she had remained.

This is something to think about for another year.

Again let me thank you for your help and interest. This little start that has been made will be carried to many homes scattered all around.

Cordially yours,

RENA E. AVERY,
A. N. I. I.

Albemarle, N. C.

**THE HIGH POINT WOMEN'S CLUB
CLOTHES SCHOOL CHILDREN AND
SUPPORTS A NURSE.**

Dear Mrs. Lingle:

During September we found children needing clothing to attend school, so we provided clothing—most of it new—for thirty-three boys and girls. The Mayor kindly let me have a room at the police court—kept locked by the Chief of Police—where I can put the second-hand clothing given to me. The Chief of Police calls at the homes when notified, to collect the clothing, and he gives it out as I instruct him to give it. He has been a great help this past winter. Every time we had a general meeting of the club, I made a strong plea for clothing.

One of the members of our Social Service Department is a trained nurse—married and keeping house. She is the Chairman of our Mothers' Assistance Committee. When a poor mother is reported to us, the nurse goes to see her, finds out what is needed, sees that she is supplied with sheets, pillow cases, gowns, and enough little clothes to carry the mother and babe through about six weeks. This nurse even finds out who the

physician is, and goes to see him and gets his promise to go when called, even though there is usually no pay. We had two such calls this past winter and we also had three hospital cases. We worked in conjunction with the Elks and county commissioners in one case.

We correspond with Dr. Banner of Greensboro, and secured his help in the case of an old blind man with the result that this man is now able to see.

Members of our Magazine Committee go to the homes and gather up back numbers of magazines, etc., and leave them at the small stores on the outskirts of town, to be distributed by the storekeeper.

We spent \$95 last year.

The chairman of the Social Service Department is also on the Executive Board of the Associated Charities, and is one of the probation officers, so her hands are very full.

MRS. FRANK GURLEY,
Chairman Social Service Dept.

A STEP IN ARKANSAS.

Arkansas is the first State to obtain a child labor law by use of the initiative. The Legislature had been trifling with the subject for a number of years with an ineffective law and no method of enforcement, and upon the adjournment of the last Legislature, with no progress made, the National Child Labor Committee, in co-operation with the State Federation of Labor, the Farmers' Union and the women's clubs, undertook to secure the requisite number of signatures—13,000—for initiating a model child labor law. Some 25,000 signatures were secured and in the recent State election, in which fifteen acts and amendments were submitted to the people, Act Number 1, the child labor law, received 51,811, with 17,978 against it. This law led all the rest in the number of votes for it and fell only 11,000 behind the vote for Governor.

Conference of the Social Hygiene Section in Baltimore

One of the meetings of the recent Charities and Corrections Conference in Baltimore, devoted to the general subject of Social Hygiene, was most interesting and inspiring, not only for the points brought out in special relation to the subject, but as showing the predominant tendency in all social service work from correctional to preventive and constructive measures.

Maude E. Miner, Secretary of the New York Probation and Protective Association, took as her topic the work of the Girls' Protective Leagues. In introduction she reviewed her experiences in the New York courts and as probation officer, and in Waverly House, a home for first-time-offending girls. She spoke of the girls brought to her notice in these connections, and the conclusions of her study of them and their cases. In most instances their offence was due to innocent and natural causes, most often to youthful ignorance and to a natural love of pleasure. In their meagre lives, barren of healthful recreation and amusement, they reached out for what offered, ignorant and innocent of lurking dangers. In their environment they failed to find the safeguards that society might have provided to protect them from their own ignorance and lack of developed character.

Miss Miner worked on this data toward a means to prevent the resulting crime and vice, to set up safeguards in society to protect the girl from without, and to strengthen the girl herself from within to resist whatever dangers might still exist for her. The result has been the organization of Girls' Protective Leagues. These are composed of from 25 to 100 girls each. They meet in schools,

churches, or whatever convenient place presents itself in the neighborhood. Their functions are many, covering the various forms of usefulness and helpfulness that the name would imply. They help unemployed girls to employment, warn them against undesirable employers, require the enforcement of sanitary and protective regulations in shops and factories, direct girls to the proper agencies for help in temporary relief or permanent betterment, put the arm of care and protection about their members and other girls in their amusements, in dance hall, motion picture show, or music hall. By guiding and educating the young girl, so prone to temptation and beset by dangers at every hand, these leagues strengthen the character in the girls and help to make their environment more favorable for their right living.

The leagues have grown until now their membership in New York City numbers more than 1,100. This means a strong chain of protection stretched about as many poor, struggling girls—a chain made of co-operative helpfulness and loyalty of girls to girls. It means the saving of many a girl from a life of crime and vice to one of health and usefulness. And the chain is growing, longer and stronger. It is one of the hopeful signs of the newer philanthropy.

At the same meeting Mr. C. C. Carstens, Secretary of the Massachusetts Society for the Prevention of Cruelty to Children, spoke on the "The Rural Community and Prostitution." While Miss Miner's work has been entirely with city problems, this subject of Mr. Carstens concerns us of the small towns and the

rural communities. His study has led him to the conclusion that the young girl's fall is due in most cases to lack of sane, healthful amusements. In the rural community, and even in the small town, there is little or no provision made to satisfy in a legitimate and adequate way the young person's natural and normal love of pleasure. The buoyant spirit of youth

craves and demands some expression, and finding no legitimate means turns to the illicit, illegitimate. The solution of the problem is more healthful and sane amusements for young people. Mr. Carstens made a strong plea for more games, supervised places of amusement, and more general instructions in social hygiene among the adolescent.

The Rowan County, N. C., Community Building—Dedicated January 22, 1915

In spite of the fact that there is nothing new under the sun, the old things nevertheless take on new forms and new uses. New combinations are made also of the old brotherly kindness which is new love of our neighbors—and new "efficiency" which is but old fashioned thrift, grown wiser.

Years ago there lived in Salisbury—the county town of Rowan, a girl who helped her father and grandfather in a printing office—in the days when lady stenographers and typewriters were not. The window of this office looked out upon that abomination of desolation called a hitching lot, and there she daily saw the farmers' wives and children waiting for their men folks. They sat often in wagons insheltered from the weather, tired, cramped, with with no place else to go, save the cluttered and public back part of some store.

All new thoughts for peoples welfare come suddenly, bursting into flame so to speak. An idea dwells unspoken in many minds. The timely utterance, like a match, kindles a great matter. Hence, in describing the beginning of this quite novel departure in Social Service, the Rowan County Community Building, we must give credit for the idea to its origi-

nators, to the Travelers Club of Salisbury, a few of whose number became members of the more numerous "Civic Club," and to the president of both of these clubs. To the girl of the old days and her friends. To the spark and to the illumination. The Doric pillars of the great portico of the old court house of Rowan county, gave a first lesson in architectural values to many a young citizen. The writer can well remember the dignity, the sense of calm stability it afforded and can also remember wondering why. It is a truly well proportioned plain classic building and as good now as it was the day it was finished in 1857, with its thick brick walls, its stately pillars, its huge timbers and massive doors.

After fifty odd years of usefulness as a court house the county needed a larger one and built it next door to the old one which stands two blocks from the public square of Salisbury. What was now to be done with the old one; historical in associations, fine in architecture? It was no pile of junk to be carted away. It was part of the town's very atmosphere and breath. Here stepped in our civic club, the representative women of Salisbury. They wanted housing for their new public library, their own achieve-

ment; they wanted a community center and a hall of history. They wanted an auditorium, and the friend of the farmers' wives afore mentioned was still active in the matter, so they wanted most of all a rest room for the worthy matrons of Rowan—a place that belonged to the mothers and wives of our men—when they came to town trading, some with the baby in arms that must go and the older baby that could not be left behind.

The county commissioners of this time are not published by name in this matter. They refuse to be known by the worth of their deeds, but their fame has found them out. Their children are birds of Paradise and insist on coming home to roost. The ladies asked,—a large petition was what they brought. The commissioners considered and responded favorably. To them belongs the glory of seizing an opportunity to use the county's property for the real good and abiding comfort of the county. Through their broad-minded public spirit the community building became a reality. The dignified old court house needed no alteration. It was simply put into perfect repairs by the county, furnished as to its rest rooms and turned over to committees of citizens led by the patriotic ladies. These dedicated and opened it and it is now at the service of the county of Rowan.

The court house is 90 feet long and 60 feet wide. It has two generously lofty stories and cellars. The hall-way of entrance is spacious and the first two rooms to the right as you enter are the private rest room and the reception room belonging to the county people. These are inviting and the color scheme is stasteful—old pink walls and cream wood work. The inner room connects with a large bath room in white enamel and tile and contains bed, crib, dressing table and many easy rocking chairs. The outer or general reception room has settees, chairs, desk and table. The third room to the right is the assembly hall, dedicated to

the Civic Club, the D. A. R., the U. D. C., and the Rowan County Historical Society. It contains fifty oak chairs and desk, and was furnished by the organizations who use it. Connecting with it on the same side of the hall is a great vaulted room twenty-five feet square to be used as a museum. The Rowan County Historical Society has primary control of this vault. The opposite half of the rear end of the building contains another similar vaulted room where the Rowan County Public Library belonging to county and town alike, is newly housed. This institution is recently organized and is supported by voluntary gifts but has already several thousand standard volumes. Its circulation is brisk, especially since being quartered in the community building.

The two rooms returning along the hall to the front door, are used for farm demonstration work, Rowan County Fair Association and Chamber of Commerce, this last named organization only pays rental for its space.

On the second floor the old court room is still an auditorium seating six or seven hundred people. It has long been known to be almost perfect acoustically. It is used for all sorts of betterment work free and for certain kinds of entertainments at a small rental.

This describes our plant. A librarian is employed by the library association and a janitor is provided by the Chamber of Commerce.

We point to it with pride and await with interest to see what it does for us. North Carolina is a State of few large towns. On the catalogues of its colleges each young student is known by his county rather than by his town. This is a good thing, and as it should be. We need to feel in these modern days the solidarity of town and county for mutual advantage and happiness and this county social center which is of the town also is a new departure toward this end. After the dedication, messages were sent to

each county pastor, "Tell your flock what is here that belongs to them. Tell them they can use it next time any of them come to town." To each county school house the same invitation was sent. The Farmers' Co-operative Union was asked to spread the request. When spring days begin, and summer days grow warm and long as well as in winter, when idle teams can take us to town over roads rather muddy, the county folk will come into en-

joyment of their own, paid for with their taxes, now in their interest.

This thing done in Salisbury has made quite a stir, being new and unique and she is becoming famous for it. We hope many a richer community may erect many a finer building for its people's uplift and comfort but we Rowan county folks know hat tho finer, none can ever be any dearer and better than ours made out of the old court house.

National Conference of Charities and Corrections, Baltimore, Maryland, May 12-19, 1915

To those who are not familiar with the plan and general arrangements of the National Conference of Charities and Corrections it might be of interest to hear a little of the general plan of the meetings and conferences that fill the all too short week given over to the meeting. The aim of the conference seems to be to bring social workers together from all over the country so that they may learn from each other and get inspiration and knowledge from the leaders in community betterment. Nothing is more necessary than for social workers to get renewed inspiration yearly, because all work for the uplift of humanity is such slow, difficult, and uphill work that those striving for this uplift are far too apt to become disheartened. Besides this encouragement, much knowledge is gained and a broader scope given to work in all lines.

The general plan of the conference is a division into sections or departments. These sections differ each year as the need may be or as it becomes necessary to stimulate interest in any particular branch. As an example of this need arising and a creation of new sections, one of the sections established for the con-

ference of 1916 is on "Unemployment, and the Effects of the Present European Conditions Upon Employment in the United States." The sections into which the conference of 1915 was divided were as follows: Children, Corrections, Education for Social Work, The Family and the Community, Health, Public and Private Charities, Social Hygiene, Social Legislation, and State Care of the Insane, Feeble-Minded and Epileptic. Each of these sections has a special meeting place and in that hall only the meetings of a particular section are held. At the head of each of these departments is a chairman, assisted by a vice-chairman, whose duty it is to preside at all the section meetings and to direct the discussion. The chairman of each department is some social leader or worker whose work has proven his or her ability and whose personality and power make the meeting not only a profit but a pleasure as well.

The day is divided so that there are meetings each morning at nine and at eleven, each of these conferences lasting two hours. The first hour of the meeting is always given to the reading of one or two papers prepared on given subjects and

the last hour is devoted to a general discussion of the papers read or to the topic which is being considered. The purpose of the section meeting is for familiar discussion. The afternoons are usually given over to meetings and conferences and social functions which do not figure on the official program. The evenings are devoted to general meetings, each section having one general meeting which the whole conference attends. There are always three or four section meetings held at each morning hour so that it becomes an extremely difficult matter to decide which of the many opportunities of getting interesting and enlightening information to seize.

The scheme of each department is to present at the section or morning meeting some branch of its work so that each day a different phase of the work may be considered. In this way the week's meetings form a whole continuous discussion or presentation of a subject and yet each meeting is complete in itself. An example of this may be interesting, to show just how this plan is worked out. In the six section meetings of the department on the study of children there were six aspects of work with and for children considered. These conferences began with a study and discussion of the Problems of Illegitimacy, then came the subject of "Infant Mortality and its Prevention." After this came a study of Case Work in Constructive and Preventive Work With Children in a Community." There was one meeting given to a study of "Child Protection" or the "Juvenile Court Work," and another to "Child Placing in Homes and Institutions" and still another to the "Work for Children Done by Settlements." All of these section meetings worked up to the climax of the general meeting, addressed by Mr. C. C. Carstens, of the Massachusetts Society for Prevention of Cruelty to Children, who offered a masterly "Community Plan for Children" and by Miss Julia Sathrop,

of the Federal Children's Bureau, who presented a children's charter. This brief sketch may show how all embracing a program of a department is and also the general summing up of all the work done in that branch of work, which is presented at the general session of a section.

It is at these general sessions that one hears the greatest leaders and teachers, and here is where the layman gets the greatest inspiration. At the general meetings the chairman of the respective sections gives a report and this report usually consists of the work that has been done in that branch of work throughout the previous year, and often there is a plan or suggestion and hopes for future work.

The general meeting on health was addressed first by Dr. Wm. H. Welch, of Johns Hopkins, who spoke on the "Duties of a Hospital to the Public Health," and after Dr. Welch came Richard H. Cabot, of the Massachusetts General Hospital. Dr. Cabot was chairman of the Committee on Health, and his address, which was in the nature of a report of the committee, was an inspiring account of the work that has been done for the betterment of health conditions throughout the country. He told of the relation between social work and the medical profession, showing that the most interesting region in the world was the borderline between medicine and social service. Dr. Cabot indicated what the social worker had to learn from the doctor and what the medical man would do well to copy from the social worker. He pointed out that most health campaigns had originated with social workers, that the crusade against tuberculosis, industrial diseases, for better sanitation, milk and water supply had had their beginning with social workers.

Dr. Cabot laid emphasis on the need of a great campaign for social hygiene, and for doctors and nurses he advocated a more thorough training in social subjects and an understanding of their patients

from the human as well as from the physical view point. It is impossible in giving a brief resume of the facts and thoughts stated by Dr. Cabot to give even the faintest idea of his power, of his inspiration and the contagion of his personality.

The other general meetings were equally

interesting and the conference, which was the largest in its history, there being twenty-four hundred men and women registered, will stand out to all those fortunate enough to have attended it, as a week full of inspiring thoughts and of hopes for doing much for the uplift of humanity.

FREE NIGHT SCHOOLS

By Thornwell Haynes, High Point, N. C.

Free night schools for boys and girls and men and women, who because of work during the day are debarred educational advantages, have been running successfully for several months in High Point. While the originators of these schools were to a great extent prompted by the belief that a community's school buildings and equipment should not stand idle three months in the summer, two days out of the week, and seventeen hours out of twenty-four, they were more particularly led by a broader vision which saw no reason why the capability and responsibility of educational leaders should reach no further than eighteen or nineteen years of age. Why should the men and women who are deprived of a common school education,—why should these men and women be altogether deprived of an education simply because they could not attend school during the day time, from nine to three, when other pupils attended? In fact, why should not old men and old women, gray-haired, three-score years and more,—why should they not still grow mentally? By what law, asked the promoters of the High Point free night schools, do boys and girls at nineteen and twenty cease to be eligible for study?

Here was an investment in school buildings and equipment, blackboards, desks,

light, and comfort, reaching into many thousands of dollars; here were well-to-do lawyers, ministers, business men, editors, physicians, insurance agents, and others who were capable and willing and glad to give an hour or so two nights in the week toward social uplift, by teaching; here was work-scarred manhood and womanhood, tired physically, perhaps, but mentally active and hungry; in fact, here were all the opportunities, the essential factors, pleading with outstretched arms for some one to unite them so that a fuller life might result for those to whom a fuller life meant more than to any one else. And the same conditions exist in all North Carolina towns. As our lives are not affected by things but by our mental attitude toward them, so social uplift results not from the abundance of material powers but from the mutual or reciprocally organized relations of such powers.

Since these free night schools were started inquiries have come from many sections of the State concerning their origin, purpose and method. Some of the questions asked are such as:

1. What relation does your free night school bear to the public school?
2. What relation does the city super-

intendent and his teachers bear to the night school?

3. How do you secure teachers?

4. Where does the money come from for lights?

5. How did you start?

6. Do the pupils pay tuition?

7. Do the pupils pay for their books?

8. Who pays the teachers?

Answers to these have been somewhat as follows:

1. The free night school has no relation whatever to the public day school. Sometimes a teacher of the day school is willing to teach in the night school, and especially may this be true in regard to the teaching of sewing and cooking for the girls and women, but this is done by the teacher in the manner as though she had no connection with the public day school. Occasionally a boy who attends the day school as a continuation school is allowed to enter the night school.

2. The city superintendent and his teachers have nothing to do with the night school only as they are disposed to give their services voluntarily and rewardlessly. Day school teachers certainly should not be expected to work in the night school, but the superintendent should by all means lead in such a movement. Certainly his power for mental and moral and spiritual uplift should not stop at three or four o'clock in the afternoon.

3. Teachers are secured by enlisting the services of men who mentally have a social uplift attitude. Men who are engaged in studying themselves so as to form character will not be very successful at this business. Only those should be approached who have entered into that larger wisdom whereby in serving others character is manufactured as a by-product. More lawyers than one thinks do this, and likewise there are doctors and ministers and bookkeepers, and men of various pursuits.

4. All expenses for light and warmth

should be met by the board of trustees of the public schools who in paying for such items are only legitimately allowing the people's money to be spent for the people's education. Night school attendants pay taxes as well as other people.

5. The start at High Point was made by visiting the factories and enrolling over one hundred and fifty men who were eager to join. The girls' school followed later and is composed mostly of girls and women from the hosiery, cotton, and silk mills. This latter school has been turned over to High Point's Woman's Club, some of the members of which have made it an exceptional force in social service promotion, not only by teaching sewing, cooking, reading, literature and mathematics, but by lectures on health, home-keeping, motherhood, etc.

6 and 7. There is no tuition. The school is absolutely free. If a pupil wishes to buy books, he or she may, and many of them do, but they are not required. A night-school teacher imbued with the spirit of service is usually sufficiently equipped to teach without a book.

8. The teacher gets no pay only in the development of happiness and character, both that of others and his own.

Many councils of the Junior Order are now establishing free night schools. Some clubs for women are becoming interested, and there is no reason why other organizations should not lend a hand.

But the tragedy of our modern life as it is lived here in North Carolina is not altogether the tragedy of the uneducated, though this is tragedy enough. To a greater extent, perhaps, it is the tragedy of a no-signboard life, or the tragedy of a life which has no guide or purpose or ideal. And as the most helpless thing in the world is a locomotive off the track, so the grandest is one on the track. In the free night school there is no better opportunity in the world to adjust active life to right purpose. Here are men and women oftentimes hardly able to read, but

who can understand perfectly when given an explanation even of the doctrines of Nietzsche,—and understand as thoroughly as when told of the philosophy of Jesus. What a field for the planting of social service ideas and ideals. Here women may be told of self-examination, vocational investigations, labor laws, motherhood, home-making, hygiene, and even though not being able to pronounce all the words, can, when told, get into the

spirit and glory of such thoughts as Ruskin's "Three tests of wise work."

To the men, the workman's compensation act, when explained, is enjoyably clear; the tax amendment becomes readily understood; social laws are grasped; astronomy and geology appreciated; and by such means those who find reading hard sledding are led into the larger realms of God's wonder-spaces of life-wealth.

A School For Erring Boys—Why None For Girls?

By Mrs. T. P. Harrison.

I want to speak to you on a subject that has been very close to my heart for a good many years. The title of my address is, "A Home for Erring Boys; Why None for Girls?" Now my friends, this is a question that I cannot answer. The State will have to answer it for you, but I can describe to you the great need for just this institution.

The time was when the boy was the only thing in America that received attention. It was he who was sent to college at the expense of the entire family. The girl had to stay at home and sew for that brother, while she took the remnants of an education from the academy on the hill top, or a little country school. We are grateful to see that that time has gone by, and so women are being well educated today if not equally as well as the brother.

Our State has its reformatories for young boys, but you cannot find any institution in which girls can be assisted. I am not speaking of the three little institutions throughout the State that are life saving stations—Asheville, Charlotte and Durham.

Now to be personal I will tell you where my interest in this matter originated. I went out to our county home in connection with our Woman's Club, and after we had finished our visit, the superintendent told us he had a prisoner he would like to show us. Many of the women of North Carolina do not know anything about the prison but I think that time will soon be past. We were rather startled. There was a little cell about 8x10 feet with one door and iron bars at the window. On this bright October day there looked out through those iron bars a thirteen year old girl. We did not believe that she was the prisoner—we could not believe it. We asked the superintendent and he said, "Yes, ladies, this is my prisoner, step up there and talk to her." We climbed the steps and heard her little story. It took in all the world of woe and sin. We found that she was a country girl of a neighboring town who had run away and come to Raleigh to have a good time—had come to our Capital City to have a good time, had fallen into trouble, had been arrested,

had received sentence of thirty days at the County Home. She had run away and had been rescued three times and finally placed in this hole to spend her nights. There were seven other women confined in that room at night. The picture needs no words of mine to make it blacker. Why is this girl here and is there no other place? We thought this was the poor house, and it seems that it is a prison. You keep her here all the time? And he said, "I'm obliged to." There was but little we could say. There was very little to be said. (I found myself in the presence of a girl. I have a daughter and I had not one word to say to her except that I would be her friend and that I would help her when her time had expired; help her to be a good girl. This club of ours followed the girl and at the expiration of her term we clothed her. We sent her to Asheville in the keeping of a woman 50 years old and put her in touch with her mother. We found that her story was true. The mother said, "You seem to be kind ladies, please do not bring her back to me. I cannot do anything with her."

So for one year the Woman's Club of Raleigh watched over this girl. At the expiration of that time I was in Asheville and was notified by the authorities that they could no longer keep her. They said she has been in the hands of the police of Asheville five times and that no institution could endure this thirteen year old girl that I had sent from Wake County. We tried the Salvation Army but return mail brought word that they could not keep her. We tried the Florence Crittenton Home with an answer that "we cannot take a girl of this class." I plead with her mother and the answer came back: "Do not give her back to me. I am supporting my family and trying to live a decent life." In the meantime a child had been born to this girl, which was blind, and this made the plea all the more piteous, for the girl had

killed her child and had been placed in the penitentiary. The State housed this murderer but what about the wayward girl in the beginning?

I wanted to say this because I believed it would appeal to you. North Carolina has taken care of other things. We have established our institutions for tuberculosis, for the feeble-minded, but we have left out, whether wilfully or not, one class of criminals. These things are increasing instead of decreasing. Now what are we going to do about it?

We need a reformatory where we can place these young women and build up their character from the very beginning, a place where they are made to work at good honest work under the supervision of a strong corps of superintendents. This is what we ask in this day and age when everything is being censored. Everything is looked after, even to the birds, but not the women of North Carolina. I have a letter from a stranger to me—a woman who lives in the country. This woman writes to me, "Why let them go so far? Cannot the State establish some institution for our wayward girls? Why wait until the fatal step is taken?" Now can't something be done for the girls before they get so far?

What do the girls of Raleigh do these bright afternoons? There are a great many girls who are not in school this afternoon, and where are the school girls of Raleigh in the afternoons after school and at nights? Many of them are frequently down on Fayetteville street. Are they all what they should be? Are the motion picture shows what they ought to be? If not, how long are we going to permit these makers of evil to ruin the minds of our wholesome children?

The North Carolina Conference for Social Service bids for your moral and financial support.

RALEIGH'S PLAYGROUNDS

By F. M. Harper.

What I have to say I would divide into three heads.

1st. I would like to show you how Raleigh came to realize the necessity of organized playgrounds.

2nd. I hope to be able to show how Raleigh got its playgrounds under such good supervision.

3rd. I feel sure that I can show you some of the beneficial effects already.

*The purpose of the organized playgrounds is, physical efficiency, good carriage, full chest, good color, bright eyes, graceful movement, in fact, robust health. In 1907 it was my privilege to become connected with the city schools, and at that time the children were not allowed to play in the (27)? school grounds, the reason was, it was found, that they would destroy school property. Neighbors also complained on account of profanity. Fights were frequent. I was given a free hand and I tried this plan. We asked the older boys to be brothers to the younger ones and every child to agree to see that there was good relationship and to make every one pay for damage to property. The boys agreed to this. It seemed to work well at first. One day I received a call to hurry down to Centennial school. I found this condition, that one of the neighborhood boys had taken charge of the grounds and the school children were thrust aside. I immediately remedied that matter and have not been bothered with it since.

The Woman's Club is due the credit for first attacking this problem. The question was what to do with the children in the afternoon. There were not enough jobs to give all of these children employ-

ment. The Woman's Club has been after this problem for six years or more. Six years ago the city school board put into the schools physical training. Organized play is a part of the regular course of study in this city. The climate of Raleigh is so that the teachers can take the children out in the open and teach them the different games. We outlined our needs to the Playgrounds Association of New York and they sent down Mr. Stimson, who stayed three of four days and interested the Chamber of Commerce in this matter. The Mr. Pettit came down and for five weeks labored among us and I have yet to find anybody who said he made a single blunder.

The playground was equipped at a cost of between \$4,000 and \$5,000. Now every afternoon you will find the young children there at play under the supervision of a good teacher. You will not find any smoking and the children are developing splendidly.

The results of this playground at Centennial school have been wonderful. There is at this school at this time the best attendance in its history. This school is located at an out-of-the-way place in the city and it has been more popular this year than it has ever been before. The discipline at this school this year has been better than it ever has before, and it has been due to the skilled teaching and the playground supervised under wise and well trained supervisors.

The state which punishes vice should remove the cases which make men vicious.

Organizing Rural Community Life in Sampson

By Dr. G. M. Cooper, Clinton, N. C.

It is said that one one occasion in his later years Sir Isaac Newton was being congratulated by a royal friend on his great achievements in the world of science. The great scientist replied that when he compared his work with the great problems yet unsolved, he felt like a boy playing with pebbles on the seashore while the great ocean of truth stretched out before him, boundless and undiscovered. That is the spirit in which we will undertake to discuss this question.

We have only commenced to scratch the soil of our possibilities. The great volume of work ahead is staggering. How best to deal with the many complex questions involved, is a matter for earnest consideration on the part of us all.

Before discussing the progress we have made it will be necessary to devote a moment to consideration of the "type" of county we have.

In area Sampson is the largest county in the State save Bladen. It is more than sixty-five miles in length. It was settled by descendents of French Huguenots, some Scotch, considerable Irish, and multitudes of plain English and Welsh. To add to the complexity of the situation one-third of our thirty thousand population are negroes, which as you will readily agree imposes an enormous burden from the standpoint of public health advancement and educational progress.

Of North Carolina's one hundred counties Sampson ranks in:

Church Membership, 41st.

Per Acre Crop Yield, 30th.

Per Capita Food Produced, 16th.

Per Capita Wealth, 23rd.

White Illiteracy, 67th; but

Present School Tax Levied, 3rd. Only Dare and McDowell outrank us. So you see we are doing our utmost to move up that score. But the point is Sampson is simply an average county, with more of the handicaps than the average county. What we are trying to accomplish in the way of community building, probably fifty counties in the State could do more easily, and with less sacrifice.

We completed the organization in two rural communities the past year. The one at Salemburg and the other at Ingold. The people in a number of other communities have caught the vision and are beginning to do things. For example, Hall's township, many miles distant from either of the above mentioned communities is the first township in the county to provide all its white schools with sanitary conveniences, with an index of seventy-five per cent efficiency. Community welfare leagues and health and betterment clubs are already doing things in many sections.

The success which has been attained at Ingold and at Salemburg has been due to many agencies.. The people themselves had the spirit and the determination to do things for their community. All the forces of county leadership made and are making a strong, steady pull altogether. The Board of Health, the entire educational department, the county commissioners, the teachers' associations, the women's clubs, the Farmers Union, the united farm women and all other ele-

ments have worked together in the county and in the individual communities without friction. All for the common welfare.

The splendid results accomplished in intensive health work would have been almost impossible but for the assistance of the Rockefeller Hookworm Commission, which kindly gave us the services of two highly efficient workers for more than eight months.

But after all is said, the great bed rock of community building and efficient organization of rural community life in the State must depend more upon the people directly concerned than on any other agency.

When the Lord told Abraham of his intention to utterly destroy the city of Sodom for its wickedness, he finally consented to spare it if only there were *ten* righteous persons in all that great city of many thousands of people. But they could not be found. If you have *one* determined man or woman in any community who has caught the vision and who has absolutely no selfish ends to gain, then the success of organization in that community is already assured.

The brilliant success of the work at Ingold was due mainly to the persistent efforts of two patriotic men who were willing to spend time and money for their community; and are spending it yet and will continue to do so as long as their community needs it. And they very gallantly assert that the first efforts at progress made in their section was made by the Ingold Woman's Club, which by the way, was the first rural club in North Carolina to join the State Federation. The work at Salemburg has had from the beginning more helpers, but many of them have made big sacrifices also for the public good.

Now for a few brief facts concerning work that has been done.

First. Salemburg Community.—Area twenty-five square miles. One hundred

and seventy people in the district. After a great many public gatherings from time to time and much hard work the community was formally organized on March 31, 1914. At a great gathering on that date committees were elected representing: Moral Conditions, Public Health, Education, Social Life, Farm Progress, Woman's Work.

At that memorable gathering of many hundreds of people one of the most enthusiastic participants was an old man past his four score years, deaf as a post, who could not hear a word of the proceedings but "With all the bells in all the chambers of his soul ringing" because he was serving his "neighborhood." He had shouldered his ax and helped his fellows cut away the pines for the first school-house on that spot nearly fifty years before, and the Divine spark is still glowing on that old man's face. All the committees have been and are still doing good service, notably that on Woman's Work.

The first survey made by the Rockefeller Commission revealed the fact that only one and eight tenths per cent of the population had approved sanitary conveniences at their homes. The second survey completed October 1, 1914, at the completion of active health campaign indicated that eighty-eight and seven-tenths are now so provided.

The survey of the educational committee found that they had always depended on their splendid private school, but the committee decided that a special tax was necessary for a fine system of graded schools. So all worked together for a special tax which election was carried by ten to one. A fine eight-acre tract of land has been purchased and a modern school with school farm and dairy will eventually become a reality. One significant fact indicating the spirit of sacrifice on the part of many of the people was that the owners of the fine private school above mentioned, were among the most earnest workers for the public school

system. All are working together for mutual betterment.

The Pineland school is now giving the State a normal course free to the girls who wish to teach and who desire the training, and a half dozen will graduate in this course this spring. The public and private school together have sixty-three girls taking the course in domestic science.

They are all working unselfishly in conserving human life, making men and women out of their boys and girls, and adding materially to the "Durable satisfaction of life."

Second. Ingold Community. — This community has an area of twenty-five square miles, has sixty white and fifty-five negro families, and has a total population of five hundred and fifty-one. The work at Ingold has been even more successful than at Salemburg when the element of time is considered, showing that the questions have been more fully discussed by the people, and that they are more ready to co-operate.

The Ingold community was formally organized on August 18, 1914. They have had a good public school all the while, being the first community in the county to vote a local school tax. A majority of the population has been immunized against smallpox, and many of them against typhoid fever. The representatives of the Rockefeller Hookworm Commission have done notable service in this community. Of those found infected with hookworm, a majority have been treated and cured. Of the one hundred and fifteen families included in the survey, every one has installed sanitary conveniences—a remarkable record of one hundred per cent complete work.

The two great agencies which are developing this fine community organization are the Ingold Woman's Club and the Farmer's Union. They are rapidly perfecting a co-operative buying and selling agency. They have the school health

officers doing effective work. The negroes are responding to the direction of the white people and are manifesting a willingness to do all that is required of them, especially from a public health standpoint. The people are rapidly maturing plans to build a Social Service Hall, which I have no doubt will be completed in a few months. On December 17th, they held a Community Fair and Better Babies Contest which was a complete success. This community was one of the first rural sections in the State to vote out the saloon, more than forty years ago.

In conclusion, I may say that we regard all our work thus far as but preliminary to greater efforts. We will present a bill to the Legislature at this session incorporating these two communities. Giving them a charter and granting to them all the rights and privileges under the law that is enjoyed by any town or city in the State.

The idea is an old one. Thomas Jefferson ably argued its plausibility and necessity more than one hundred years ago. Dr. Clarence Poe has discussed the matter from time to time in the *Progressive Farmer*.

We are making this move carefully and not unadvisably. We have many misgivings and fears. But we know from first hand experience that something of the kind is absolutely necessary to the further growth and development of the best rural community life of the future; necessary for the very preservation of the white South, with the multiplicity of its new problems.

We are making these efforts, not in the spirit of braggadocio or self-righteousness. But in a sincere effort to raise the standard of our own citizenship, and to aid in the solving of a few of our social problems. And if in the doing of these things we may so chance to light a flickering candle to help illuminate some of the dark places in our own and other

counties, so much the better cause for rejoicing. If we fail, we shall try again. The vision which we have will only grow brighter.

The dreams which our people are dreaming, the picture that we are painting has a practical foundation. The land we are hoping to bequeath to our children must be a country of fine schools, good roads and strong country churches. Its farms must produce the best that scientific farming can promise. Preventable disease must be banished along with preventable poverty and ignorance and crime.

To accomplish these, at present, seemingly impossible tasks we must learn the lesson of co-operation and community help, and that each man is his brothers' keeper.

"This is the code unwritten, this is the creed we hold,

Because of the little and lonely, because of the helpless and old.

* * * * *

"Life we will give for their safety, care for their fruitful ease,

Though we break at the toiling benches or go down in the smoky seas.

"This is the gospel appointed to govern a world of men,

Till love has died, and the echoes have whispered the last Amen."

MILLS CAN'T SUPPLY GOOD PARENTS.

About half the whole number of the children enrolled in the mills schools attend school regularly, says President Hammett of the Orr Mills, in Anderson.

The mills provide good schools but some of the children have far greater advantages than others. One half of them are growing up literate and the other half illiterate. The mills can and do furnish the school facilities open to all the children—but they can do no more. They can not provide good parents for the chil-

dren. The child without good parents would as well live in Hong Kong as in Anderson, so far as schools are concerned.

The real question is whether the State of South Carolina is more interested in the child that is to be the citizen than is the government of Hong Kong in the children of that city.

The mill can not take the place of the parent, but the State can. Any way, the responsibility for the growth of the illiterates is shifted from the mills to the people of the State.—*Columbia State*.

SOCIAL SERVICE IDEALS.

The following are those prepared by the Social Service Commission of the Northern Baptist Convention:

Every child has the right to be well born, well nourished and well protected.

Every child is entitled to such an education as shall fit it for life and usefulness.

Every life is entitled to a sanitary home, pure air and pure water.

Every life is entitled to such conditions as shall enable it to grow up tall and straight and clean and pure.

Every life is entitled to a place in society, a good opportunity in life and a fair equity in the common heritage.

Work should be done under the proper conditions with respect to hours, wages, health, management and morals.

Every worker should have one day's rest in seven and reasonable time for recreation and family life.

Women who toil should receive equal pay with men for equal work.

Widowed mothers with dependent children should be relieved from the necessity of exhausting toil.

Employers and employees are partners in industry and should share as partners in the enterprise.

Suitable provision should be made for the old age of workers and for those incapacitated by injury and sickness.

Community Leagues As Agencies of Progress

By Dr. D. H. Hill, West Raleigh.

Hogarth used the curved line to illustrate beauty. Our writers and statisticians use it to present an abstract or obscure idea in a graphic way. By its up and down waves from left to right computers represent the relation of prices and products, sociologists picture the relation of poverty and crime, economists present the relation of working power to weather conditions, alienists exhibit the relation of insanity to uneugenic marriages, and so on *ad infinitum*.

If we may fall into the curve habit and attempt to show by a curved line the relation of individual life to community life we shall have some odd undulations in the line.

In primitive, pastoral days individuality was life. In this stage of civilization man was almost absolutely as his individual self made himself, for he had the fewest possible extraneous forces to influence him. His wife was a chattel without influence on his thought; his daughters exercised over him none of the benignant, domineering sway now so common; his sons were repressed with stern severity; his living came in its simplicity from his own lands and flocks; no mingling with neighbors softened or hardened his heart; no organized influences varying from a social conference to a Funeral Embalmers Association touched his individuality; no State cribbed, cabined or confined his will. The great forces of nature outside of himself and the elemental passions within himself alone united to make him a man or a monstrosity. War was about the only force that ever repressed his individual dominance. When some predatory band

invaded his tribal domain or when he joined his scattered tribesmen in a free-booting expedition, he had for the time of the war to subordinate his, individual will to the fierce will of his elected or his hereditary chieftain and to adjust his life to the lives of his fellow soldiers. For primitive man, war was therefore almost a blessing,—it was his sole experience in self-effacement. Even in so-called civilized days, war shatters individuality as nothing else does. Did we not only two months ago see the English Parliament pass in a single sitting sixteen acts that swept away almost every individual right that Englishmen had been building for centuries and not a voice even whispered nay?

Hence our curved line to show individualism versus communityism would hardly be curved at all: it would rise almost perpendicular. However as tents multiplied and men began to live near enough to hear one another's dogs bark, community influence began to operate. If a man did not consider his thickening neighbors and allowed his family to prey on his neighbors' flocks, deadly feuds followed. If a woman declined to lend a fellow woman fire to rekindle a cold hearth, reprisals ensued. Hence now an ambryonic community spirit began to develop, but to develop not from sweetness of spirit or sense of neighborly obligation. It arose from forceful necessity. Our curved line now begins to waver slightly to the right.

By and by population still further increases. Stabler homes are built. Hamlets and villages spring up. Elbows are at last touching, and men can no longer

fashion their lives after their own individual wills. They have to begin to give up many of their rights, and think of others. True a man with the ancient spirit still more or less alive within him might allow his cattle to destroy the property of his neighbors, but if he did he lost his standing: a woman might still persist that it was her right to hang a week's wash in the front yard, but if she did, her neighbors condemned her to a woman's inferno—she was out of style. Moreover health must now be considered as contagion affects a larger unit. Fires must be guarded as carelessness endangers the community. With proximity, covetousness and hence theft grow more common. Fierce passions break into acts of violence from juxtaposition. Some repression of individuality, some coercion of the refractory become necessary, and therefore rude courts are necessitated. From barter and other trade, ideas from outside the immediate environment, filter in. Individuality of both thought and life is lessened. Our curve makes a still more decided inclination to the right, and falls, farther away, from its first perpendicularity.

Finally as people thicken like grasshoppers in plains and in towns, a still further abatement of individual liberty of action and a still further effacement of individuality of thought follow naturally. A complex system of adjustments is inevitable. To manage these, States were organized and, for economic purposes corporations were formed. Both are in a large measure antagonistic to individual liberty—the State because it must be more or less repressive and mandatory; the corporation because it subordinates many wills to one imperious dominance. The State takes over almshouses, insane hospital, schools, traffic in dangerous commodities, common carriers and a thousand and one things needed for the new life. The individual exists to be sure, but he exists no longer as absolute

lord of his own life and business. His rights must yield to State and community needs. Year by year government, whether county, State or National cares less for the separate individual and more for the collection of individuals composing the governmental unit. Equality of opportunity and of privilege for all individuals and not untrameled privilege for the lordly individual is the uppermost thought. This of course is the era of compulsory taxation for the general good, forced attendance at school, of coercive laws restraining one for many's welfare, of ministration to the mass. This period holds, for example, that a man has a right to his home, but that home must not menace another man's shelter; a man has a right to his money, but he must part with some of it for his own and his friends' protection; a man has a right to his business, but his business must be conducted with a view to the safety, health and general welfare of his employees—even some businesses like opium-selling, whiskey-trafficking, usury-taking are forbidden for the sake of the weak and the uncontrolled. In this period, the curve of individuality passes almost horizontally to the right.

Then comes the final stage in the history so far as we know it. In this, what we may call the unselfish period, the strongest and the wisest see that in spite of laws, schools, charity organizations, and all other, lawful and established agencies for generic good, many in their own communities are still weak, thriftless, ignorant, care-distressed, inert, hopeless. These wide-eyed people with vision realize that, while much is being done, a multitude still remains without the camp of prosperity and comfort.

Then, without relaxing in their allegiance to the already established agencies, these unselfish ones voluntarily add to their burdens and cheerfully of their own accord unite to mitigate their community ills. They renounce their right to live

alone, to conduct their business only for self, to seek happiness only for their own family, to amass fortunes merely for self-gratification. They unite with zeal and intelligence, and not by appeal to law or government; they undertake to help carry the burdens of their unfortunate neighbors, and by their strength, to life these laggards in progress out of the Slough of Despond. This Christian spirit of self-abnegation and yoke bearing is the foundation of all truly helpful community service. When it harnesses itself to the work, the curve reaches the community side and individualism and communityism are united.

Taking this principle as a basis,—for who can help the weak if their nearest neighbors cannot?—efforts are making to organize community leagues in rural districts that all may be united for systematic effort. In what ways do these community leagues make for progress?

First, by inducing the less thoughtful to imitate if they may not be induced to think. To accomplish this end the league must break through, wherever it is found, a crust of enslaving custom, of inertness, of satisfaction with little, of content with easily removed ills, of hopeless indifference. These are the handicaps of those who have never joined the army of readers and thinkers, not because, some of them may not have wanted to, but because many have never had an opportunity. Workers with tact, with judgment, with love in their hearts must show—show by actual demonstration, how conditions among these people may be improved and in many cases be easily improved. These workers must by obvious examples in the community and elsewhere point the way for more productive farms and more comfortable homes and so arouse a desire for these improvements. A spasmodic visit and an easily discouraged heart will not suffice. The sympathy and the demonstrations must be persistent in spite of obstacles and ap-

parent failures. Only the relay of workers that can be furnished by a well-knit organization can hope to succeed in this tremendous task.

Second, the community league makes for progress in that it can and should utilize every talent in the community. Sometimes the library-ransacking editors of a great paper like the New York Times find that even they cannot furnish the answer to some obscure query. Then they throw the query at their readers. No matter how obscure a piece of apparently long forgotten lore may be sought, some reader ups and furnishes the information. So in almost every community there are residents who represent a wide variety of accomplishment. One knows how to handle soil admirably, another is an authority on live stock, another knows how to breed seeds, another is familiar with bees, another's bread is a delight, another's waterworks are successful, and so it goes. A community league finds out each individuals special gifts and tries to turn that individual into a teacher of those specialties, and a demonstrator of how and why his or her plan succeeds. By a succession of imitations the helpless becomes efficient and their children become thinkers.

Third, a league makes for progress because it increases happiness. When a person who almost things that the world has forgotten him or never knew him finds a cheerful co-worker to set him on the way to the house of better things, the unselfish companionship and the marked success of his own guided efforts of course add pleasure. In the words of a recent writer, "the transition from a dead 'un to a live 'un is fuller of happiness than a swamp is of mosquitoes." This transition can often be effected more easily than we think.

Fourth, such leagues lead to progress by opening doors that would be closed to the individual worker. When all the members of a community unite in an or-

ganization, suggestions from the organization are welcomed because they come, so to speak, from the organized family of which all are units. They are not intrusions from unauthorized sources: they are invitations from the home itself. This of course is one of the greatest advantages arising from organization.

Such organizations properly directed

have almost unlimited potentiality. Let us speed them on their way, work with them and for them, and never cry "Hold! Enough!" until our State is freed from ignorance, her weakest from hopelessness, her most backward from collapse, her most indifferent from phlegmatism, and her strongest from selfishness.

Woman's Share in Social Service Through the Club Movement

By Mrs. T. W. Lingle.

I bring greetings to the body from the Council of the North Carolina Federation of Women's Clubs in session this week in Statesville. The council dismissed me yesterday from the mid-winter meeting to come and tell you of the keen interest which the club women of the State have in the Social Service Conference. Regret was felt of the unintentional conflict in the dates of meeting of the organization, and the wish was expressed that all the thirty women there present might have the benefit of attending this larger gathering.

As the aims and object of this conference and of the Women's Federation are in a great part similar, it is altogether desirable that these organizations work in union, and that a closer affiliation be established between them.

We have everything to gain and nothing to lose by working together. The Federation of Women's Clubs with its membership of 3,800 women may be a strong auxiliary of the State Social Service Conference.

I have been asked to speak to you of the share which the women of the Federated Clubs have in the Social Service

activities of North Carolina. It may, however, seem strange to some of the gentlemen present for women to take an active share in welfare work. For a woman to speak and to labor for the public good is, they may think, beyond her province. Others may accede that women may be individually interested in affairs of this sort, but may not understand why this interest should be voiced through the club movement.

In answer to the first of these two objections, I hope I will offend no one by saying that women are the original social service workers and agitators. Under one name and another welfare work has always been done by woman. For a long time she worked alone, unaided either by organization of women or the co-operation of men. She it is who now welcomes the man of the race to a place by her side in all humanitarian undertakings. Everything else has become organized, it is only proper that individual benevolences and private deeds of charity should not be preceded by investigations of the causes of poverty and suffering, and that relief measures should

be superceded by preventative acts of legislation.

Now, as always, life and the care of human life is woman's prime concern. It has been said several times this morning that the almighty dollar is what appeals to a man's intelligence. Human life is what appeals to a woman's heart! Little children, grown up children, sick and suffering children, appeal to the mothers of mankind. There is not a problem in the whole realm of social service that some woman has not had to think out and solve in the long ago. While man has been busy making and accumulating things, woman has kept on guarding life and life interests. To produce life, to protect life, to perpetuate life, is the cycle of a woman's career, and into the sweet of that cycle there enters every concern that affects life for good and for evil. To maintain a low death rate in the community is just as much a woman's duty as to maintain a high birth rate; but it has not always been so considered. There are those still living and some of them are making laws for us now in the building across the street, who want to limit a woman's sphere to the care of the perpetual infant in the cradle. A constant baby of a constant series of babies for every woman would, indeed, necessitate a constant mother in attendance, but the babies do not remain in the cradle of the home—they grow up, and the mother, if she is a real mother and not just a nurse, grows up with them and gets out with them into the great world of social, industrial, political activity. The mother's interest in human life which begins at its birth is constant to the end of life.

Woman's first and supreme sphere of usefulness is indeed the home. Here she does her first social service work. The home of yesterday, your grandmother's home and mine, offered a splendid field for social service. The rural home of a few decades ago was an industrial unit and a social center in itself. The grounds

and the house were adapted to producing, making, creating things. Each household lived on the products of its own domain and was independent for weeks at a time of the outside world. No morning newspaper came in to interrupt the performing of the morning chores and no "Social Service Quarterly" came to arouse the peaceful householder to the needs of the State. Men, women and children all found a means of livelihood in the home, they also found sources of entertainment and amusement in the pleasures and pastimes which naturally grew out of those employments. The harvest sports, the quilting parties, the hog killings, the sugar boilings were participated in by groups of neighbors and afforded fun and diversion to last the throngs many weeks of monotonous toil.

Educaiton was carried on in the home in those days. The children, having few books, learned from the experience and example of the elders. Families were larger in the olden times, and the family group contained others besides the parents and children. Grandparents sat in the chimney corners of the big fireplace acted as a check rein on the too ambitious plans of the younger people. Maiden aunts lent grace and skill to every branch of the home work and supported the mother in all her difficulties. These unclaimed saints certainly earned their bed and bread and a note of generous thanks besides. Big brothers and older sisters stayed longer in the home before the days of the boarding school. Besides these relations there was more frequently than now some orphan child, an unfortunate woman, a ne'er-do-well of a man, a feeble-minded or a cripple who was received into the family group and treated with the unconcern and frankness which our modern asylums are now striving to imitate.

Over the whole industrial plant in the home presided the mother whose wit and wisdom were taxed to the utmost in regu-

lating the labor, providing necessities and comforts and adjusting the various relationships within the circle. This training in the handling of human units, in the management of a co-operative corporation, in the adjusting of relation proportions of labor and rewards and in estimating social values. This training prepared women for the great change that was to come. With one fell swoop all was to be made different. Her kingdom was to melt away and her dominions to be divided. The industrial relations brought on by the invention of machinery, changed economic conditions and new ideals in education and labor affected every member of the home group, but the woman most of all. One by one her labors, her cares, her interests have been taken from her and she has been left "Queen of the Household" still but an uncrowned queen with no retinue, no dependents, no estate to call her own. And there she might have remained a petted and pampered creature, a weak reflection of her once strong and useful self had it not been for the call to social and civic service. There were those who would not have heeded this call, who would have her revolve around and around in her cage beaming with a self-placent smile and flattering the hand that feeds her. Enough for her, say they, to bring forth children whom the State shall need tomorrow. How those critics never noticed that the demand for large families has always been felt and met at those periods in the nation's growth when women were most active—not most lazy. The woman on the frontier would have strong sons to stand around her and help in conquering the elemental forces with which her life is in vital touch. Also in an advanced civilization the cost of producing each citizen is greater than in the old days, and the increase in the population must increase in ratio to the gain to science.

Would you have the women of North

Carolina interested in perpetuating a line of glorious sons and daughters? Then give the women something to work for, and an equal share in providing a good environment in which each child shall reach his perfect development.

We believe that the men of North Carolina are fair-minded enough to wish to give the women such an incentive to live and to labor. We believe that these gentlemen have read history and that they do not wish to see repeated in the New World the history of the civilization of Greece and Rome. A nation when women, deprived of labor, became parasites—that nation rots within. Let machinery be a blessing and not a curse to womankind! Let it not take the place of slaves in relieving her of labor to her own hurt. The woman with the new leisure is the problem of the day. On its solution depends the future of our country. Shall we chivalrously hold out to her a new egg beater, a recent fashion book and a modern novel and tell her to eat, dress and be merry? Rather let us remember in her all the old time propagandisms. She who could think up new designs for the butter mold can still use her inventive genius, and she who could teach her children, nurse and comfort and advise the sick and the unfortunate has still—thank Heaven—a work in the world. To divorce woman from all her natural interests, to cut her off from all her duties would be the height of folly. A nation or a State that inclines in that direction runs at its own risk toward its own destruction. The scope of woman's influence has changed, but her interests remain the same. No longer within one home are confined the things she loves and works for, but the beginning in her own home her responsibilities, her duties, and her opportunities call her out in every direction as far as the needs of mankind. The child in the school, the boy at the office, the girl in the factory, the unfortunate in the refuge, yes, the criminal at the

county camp, are not they one and all the children of some mother, and still in need of a mother's sympathy and help.

Woman has come into her own not away from her own, and she has entered into the larger home life of the community, the State and the Nation. Not less of home and mother do we need, but more of the home influence in the great world of today, and more mothers who are willing to put aside their ease, their prejudice and their ignorance and enter gladly into the life problem that confronts them as mothers of men. Let woman have a share in Social Service, but why should her efforts be directed through the club movement?

Because women need the strength of organization. Each one working alone lacks strength and perspective. The Woman's Club was the first organization that brought women together without distinction of creed, wealth or political party. From the small beginning of the shade club, the larger State organizations have grown. We have now local clubs in the cities numbering a hundred and more members, divided into sections for work and study. The State Federation of Clubs works under eight departments of which the Social Service department is one. Literature, music, art, public health, civics, conservatism and library extension are the others.

The Social Service Department has for its object, the study of the conditions under which the women and children live and work in North Carolina. A list of recent and interesting books on practical phases of sociology is recommended to club members for study and discussion.

The various clubs are entering into such practical work as their localities admit. One club supports a traveler's aid at the station, another clothes the needy children who could enter school, several keep up a rest and reading room for country visitors, others are active in starting and teaching night schools.

Health topics are always uppermost in the minds of the women. At the recent council meeting, much time was given to a discussion of the sanitary conditions prevailing in the buildings and on the grounds of our schools. The interest does not end in discussion. Several clubs have spent much time improving the condition of schools and railroad approaches, putting in drinking fountains and planting trees and shrubs.

Library extension and conservatism as well as household art and music all properly find a place in our all-round program of activities. What we are doing is, however, only a shadow of what we may do when the women actually realize their opportunities along social service lines.

Keeping the home ever in the foreground, as our stronghold and base of operations, the social service department is making plans for reinforcing the housekeeper by providing her with trained assistants, and at the same time relieving one of our most distressing social needs. These plans when developed will need your co-operation.

A RESCUE HOME.

North Carolina needs and must have a rescue home for fallen women. Let all the papers of the State lay this matter before their readers and urge our next Legislature to start such a home.

A. D. BETTS.

Greensboro, N. C.

The Quarterly welcomes clippings, poems, newspaper articles, addresses and contributions from the people of the State who may be interested in Social Service. Mail copy to C. Almon Upchurch, Secretary-Treasurer, North Carolina Conference for Social Service, Raleigh, N. C.

The help should be greatest where the need is sorest.

BISHOP ROBERT STRANGE

By Rev. Thomas P. Noe

It is with great pleasure, Mr. President, and a deep sense of privilege that I come here today to speak a word of appreciation of one whom, through ten years of intimate and close association, I learned to honor and to love—Robert Strange, a noble type of citizen and Christian gentleman, a consecrated leader in the church, a splendid Bishop of East Carolina and a true man of God. He was in every respect a worthy representative of North Carolina. He came of a long line of forbears distinguished for the best traditions of our State.

He was born in the city of Wilmington on December 6th, in the year 1857, son of Robert Strange, whose reputation as a lawyer and gentleman were a rich heritage for any man. His education was the product of the institutions of this State which he loved, in the schools of Wilmington and in the University of North Carolina, where he early showed his capacity for learning and his ability to draw and bind men to him in the closest bonds of friendship.

His early religious life in the Sunday School and Parish of St. James' Church, Wilmington, was under the influence of Dr. Watson, a man conspicuous for his strength of character and devotion to duty. In this church he was baptized and confirmed; in it he was made deacon; and later came to serve as rector; here he was later elected and consecrated as bishop; here he held his first council; and here, under the altar, his remains were placed by loving hands, near the side of the great Bishop Atkinson, of most blessed memory.

After graduating from the University

of North Carolina in 1879, he spent a year teaching in Virginia, before entering Berkeley Divinity School in the Fall of 1880. While at Berkeley Mr. Strange came under the fine influence of Bishop Williams of Connecticut, who left a lasting impression for good upon his receptive mind and heart. He was graduated from Berkeley in 1883 and was ordered deacon by Bishop Watson in St. James' Church, Wilmington, as his first Episcopal Act.

The young deacon served for a short period in colored work in Virginia, coming back to his native State to take charge of the Church of the Good Shepherd, Raleigh, where he was advanced to the priesthood by Bishop Lyman in 1885. During his rectorate at the Good Shepherd he did splendid service, forming many of the strong friendships that he cherished through life.

From the Good Shepherd he went to Wilmington to accept the pastorate of the church where he had been baptized, confirmed and ordained; and where later he was to be elected and consecrated bishop.

No man, perhaps, became and continued to be so intimate a part of the life of Wilmington as Robert Strange, Rector and Bishop; and the years have but served to strengthen the ties that linked him to his people—not merely members of St. James' congregation or of his diocese; but people of every walk in life and of every religious faith; men of leisure and men of affairs; young men and old men and women filled the ranks of his countless friends.

Perhaps the most conspicuous quality

of the man Robert Strange was his big, loving heart; which drew and held people of every sort close to him in personal devotion. He was possessed of a guileless spirit that seemed almost child-like in its simple trustfulness; yet he was wise with the best wisdom of the man of the world, able to enter into the desires and aspirations of men. He was, like St. Paul, wholly consecrated to the Master whom he served with singular devotion; and, therefore, his wealth of loving sympathy opened his life on many sides to the needs of his fellows.

Conspicuous among his strong qualities was the marvelous capacity for making and keeping friends. It has been my privilege to follow around this diocese, during the months since his death, along the path which he so often and so faithfully traveled during the years of his Episcopate; and I have been amazed to realize the multitude of people of every walk in life who had learned to live him and call him friend.

I was much impressed by a criticism made by a woman of gentle heart but without the Bishop's vision or love, who said: "The only thing I had against Bishop Strange was that he filled the church so full of all sorts of people when he preached"—how like his Master, of whom it was said, "there was gathered unto Him a great multitude"; and, "the common people heard Him gladly."

Dr. Strange was always studious, drawing his knowledge not only from books which he loved with rare devotion but from men and women whose hearts were freely unlocked to him; and it was no mere academic compliment of his Alma Mater that gave him the degree of D.D., in 1894, at that time the youngest man ever to receive this degree from this university—thus his own university honored itself by recognizing his worth.

As a student he was characterized by great intellectual poise; and his judicial temperament inclined him ever to great

fairmindedness both in his thoughts and actions.

It is difficult to speak with moderation of the many excellencies of this splendid man: as pastor of his people he was indeed a shepherd of his flock; his sympathy was keen and his gentleness was that of a woman: yet how manly his bearing and firm his decisions when occasion demanded. He boldly rebuked sin, regardless of the station of the sinner; yet he had only tender compassion for those who sinned. He was wise and discerning in his relations to his people and dealt with them with the wisdom of an understanding heart.

And finally as bishop we see the rich fruiting of his life. All through his ministry he was noted for his preaching: forceful reasoning, clothed in eloquent words and illuminated by his imaginative insight into human hearts and aspirations, won for him the admiration of all who were privileged to hear him: and those who heard him once were eager for his return. Crowds filled the churches where he preached; and were inspired by his hopeful words and his living faith.

He was above all, perhaps, a missionary—conscious that he had a message which he was sent to deliver: and up and down the diocese he went, bringing home to men his message of "the truth as it is in Jesus": never repudiating the forms of religion nor the definitions of the faith; but ever filling them full with life and love. It was his consuming desire to bring the rich treasure of Apostolic truth and practice into the life of the church, comprehending in that term Christians of every name. He believed in the application of the Gospel to the needs of men in this life: hence he early helped to organize the Associated Charities for Wilmington; he lifted his voice in the church and in the council in behalf of prohibition, when that cause was most unpopular; he was one of the members of the first Social Service Conference; and he

raised his voice in the capitol and elsewhere in behalf of Child Labor legislation and other needed reforms.

He had a passion for Christian fellowship: and his richest legacy to his church and his diocese was the spirit of Christian fellowship established among us.

One of our Supreme Court judges has beautifully, but not extravagantly described his noble life; and similar tributes by scores came from all who knew him: "His life was as near perfect in the living of it as man's can well be in this world, and he was beloved as very few men are by his people of all classes. Of rare mental endowment, gracious, almost angelic, presence, and manly bearing, kind and benevolent always, and yet in all his deeds and words prompted by his high sense of duty and fearless courage to do the right—there was no better Christian soldier and no more superb gentleman than he."

DEFINITION AND SCOPE OF TRAVELERS' AID WORK.

The Travelers' Aid Society is a non-sectarian protective organization, incorporated under the laws of the State of New York, to safeguard travelers. Because of social conditions and the opportunities afforded agents of vice in the course of travel, and the dangers of city life, the Society

I. INVESTIGATES the many and

varied inducements that cause persons to leave their homes, including questionable influences such as deceptive letters, advertisements and offered positions, also dangerous addresses, acquaintances, etc.

II. PROTECTS and aids travelers, especially girls, women and boys, in the many and varied emergencies and temptations of travel until they arrive at their proper destinations.

III. ASSISTS travelers, when necessary, to respectable and suitable lodging houses, responsible institutions or back to their own homes.

IV. PLACES the names of strangers with the organizations which will best develop them socially, mentally and religiously in the community.

The Society co-operates with existing Travelers' Aid Societies, and also with social, religious and secular organizations and individuals throughout the United States, Canada, and abroad, thus extending its protection into the smaller cities, towns and rural communities.

This work is done without regard to age, race, creed, class or sex, and without fee or gratuity. While the Society's most important work is for young women and girls,—men, women and children of every age and nationality are helped solely on the ground of their necessity. It therefore prevents error and crime, and relatives suffering at a time when the desired victim is most accessible.



Social Service Quarterly

ISSUED BY THE

North Carolina Conference for Social Service

VOLUME III

RALEIGH, N. C., OCTOBER-DECEMBER, 1915.

NUMBER 3

ON TO CHARLOTTE



SINCE PRESIDENT McALISTER wrote the article in this issue of the Quarterly, a special called meeting of the Executive Committee has been held and Charlotte, N. C., was selected as the place of meeting for our fourth annual Conference.

The Conference will be held January 23-26, 1916. Definite announcements will be made as soon as plans are fully perfected.

As will be seen from the article in this issue above referred to, the program of this Conference will have to do mainly with "The Welfare of the Child."

Preparedness

Tune: Captain Jinks of the Horse
Marines

I'm Captain Jingo, U. S. A.,
I feed my crew on "pork" and bray,
And I whoop it up, "Prepare and
pay

For a great American army."

I'll teach the youngsters how to
shoot,

The kids to toot, the girls salute,
I'll scare the people till they root
For a great American army.

I'll work the powder mills all night,
I'll hitch their profits to a kite,
And pretty soon I'll order: "Fight,"
With my great American army.

—A. P. K.

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North Carolina Conference for Social Service

Entered as second-class matter August 9, 1913, at the postoffice at Raleigh, N. C., under the Act of March 3, 1879.

Volume III.

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EDITORIAL

CHARLOTTE, THE QUEEN CITY - AND THE ANNUAL CONVEN- TION OF THE NORTH CARO- LINA CONFERENCE FOR SO- CIAL SERVICE.

The City of Charlotte never does anything in any halfway fashion, and she is going to make a very large contribution to the success of the fourth Annual Convention of the North Carolina Conference for Social Service which has selected that city for its meeting place. The Ministerial Association has promised the Conference its hearty support and has already given the best possible evidence of this by arranging to have sermons preached in the Charlotte pulpits on Sunday morning, January 23, 1916, the opening day of the Convention, on Christian Social Service, and by arranging for all the churches to unite that night in a great union meeting at the Auditorium. This meeting will be presided over by one of the Charlotte ministers, and there will be a sermon and an address on the Social Interpretation of Christianity. This promises to be one of the greatest gatherings that has ever assembled in North Carolina.

A few days ago there met at the Chamber of Commerce, in Charlotte, N. C., a group of representative citizens and representatives of various community or-

ganizations of the city. The purpose of this gathering was to plan for the Convention. The Central Committee was elected, composed of Chairman, Mrs. Eugene Riley, Mrs. Gordon M. Finger, Rev. W. H. Adams, Mr. J. Frank Wilkes, Mr. V. S. Woodard, Mr. F. C. Abbott, and Mr. Clarence O. Kuester. A Publicity Committee was also appointed with Mr. D. L. Probert as Chairman. Other committees have been appointed as follows: Reception, Place of Meeting, Hotels and Boarding Houses, Music, Ushers.

It is evident that the people of Charlotte are going to leave nothing undone that Charlotte can do to contribute to the success of the Convention. It is already manifest that no mistake was made in selecting Charlotte as the convention city.

The president and secretary of the Conference plead guilty to having deliberately delayed issuing this number of the Quarterly. We were anxious to be able to announce the exact place and date and plans for our 1916 Conference.

There are so many details and so many hitches in arranging a thing as big as the Conference that we have been unable to complete the necessary arrangements.

Attention is called to the letter 'of President McAlister in this number. It

can be seen from the plan he outlines and which has been tentatively agreed upon by the executive committee that we are planning a great Conference.

—————O—————

The appeal of Mrs. T. W. Lingle to the members of the Woman's Clubs of the State to join the North Carolina Conference for Social Service is keenly appreciated. No greater force is at work in North Carolina and no part of our active Social Service forces will be more welcome to become active helpers with us in the particular work of the Conference. They are already doing great things in this line. A hundred good women added to our list of active supporters will mean much to our organization.

—————O—————

In a few weeks letters and statements will be forwarded to the members and friends of our Conference asking for payment of annual dues and for new members. The work of our Conference will be greatly hampered if we are denied the necessary funds to carry on the work. If some friend of the work or some member of the Conference wants to save us the trouble of mailing out his statement and to save himself the trouble of reading and answering our letter, let him send along his check. This is by far the best way to do the thing.

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We have printed in the back of this number of the Quarterly the first draft of the program for our coming Charlotte Conference, which meets January 23-26, 1916. This was hurriedly gotten together just before going to press. Some of the speakers are not yet heard from. With others we have a definite arrangement; still others are to be written to. We print this tentative program to invite immediate suggestions in two directions. First, as to topics. Our committee, if immediately written to, will be glad to adjust any topic that needs re-

arranging. Second, as to speakers. We would like to have a number of names suggested by our members as to suitable and available people to discuss the topics against which no speaker's name appears in this tentative program.

IS WORTH WHILE.

The Social Service Conference of North Carolina, now but three years old, has proved itself worth while, and certainly has done much good. It may not yet have accomplished much—but it has been sowing good seed along the lines of human endeavor. The Social Service Conference had for its President last year Dr. Clarence Poe, and Mr. A. W. McAlister has been chosen President for the ensuing year. Dr. Poe made good and Mr. McAlister will be found always on the job. As his particular line of work is in social service he will no doubt prove the right man in the right place.

The average man may wonder why some other average men want to take time and spend their money in this social service work, but those who look over the field and see the need for just such valiant service will wonder no longer. The Social Service Conference is trying to change the penal laws—trying to instill a little more humanity in the laws that govern prisons; it is trying to see if there is not some way to stop the manufacture of vice and protect virtue; it is hoping to break up the wide-spreading drug habits—and in short, all that it is doing is to promote human happiness—*Fairbrother's Everything*.

The Quarterly welcomes clippings, poems, newspaper articles, addresses and contributions from the people of the State who may be interested in Social Service. Mail copy to C. Almon Upchurch, Secretary-Treasurer, North Carolina Conference for Social Service, Raleigh, N. C.

GETTING RICH OUT OF THE NEEDY POOR.

There have been published many stories of loan-shark extortions but the one we published in a Boston, Mass., dispatch the other day probably exceeds them all in so far as the amount gained from a small capital is concerned. The profit in four years on a capital of \$1,000 was \$24,000. It is doubtful if there is any get-rich-quick concern that makes money faster than that.

The facts came to light in a case in Boston in which a woman was prosecuted for violating the small loans act. She was operating for a Chicago company and apparently was extremely shrewd, since she must have been violating the law during the four years between the time she began business and her detection.

As a matter of fact it is pretty easy to escape detection in the business because the victims are, as a rule, exceedingly poor, without influence and are either afraid of having it known that they are in the grip of a loan shark or else are unaware of their legal rights.

In most of the states, if not all of them, there are laws for the protection of those who patronize loan sharks but it is only occasionally that a loan shark gets into the courts. The loan shark is quick to scent danger and when his victim threatens to inform on him he hastens to make a compromise. If the victim is disposed to press the charge against the shark he is either scared or bought off, though occasionally he persists, and then the public gets a glimpse of the nefarious business.

As long as the law is complied with the small loans business serves a good purpose since it affords needy persons a chance to get money when it cannot be obtained from ordinary sources. Because the security is practically worthless the law permits a very high rate of interest but the loan shark isn't satisfied with what the law permits. He squeezes out

of the victim every cent he can get, often taking practically all of his earnings for weeks and months, sometimes getting many times the amount of the original loan. It was doubtless that sort of practice that enabled the Chicago company to get \$24,000 on a capital of \$1,000 in four years. The victim of a genuine loan shark is entitled to pity.—Ex.

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NEEDED LEGISLATION AGAINST THE DRUG HABIT.

Apparently it is generally admitted by medical experts that the use of habit-forming drugs has greatly increased in the United States within the past five or six years. The prices of these drugs for legitimate use are now about twice what they were six years ago because of the great expansion in the sale of drugs for illicit purposes. In New York State awakening public recognition of the injury that was being done to the community by the drug habit led to the adoption of the measure commonly known as the Boylan Law. As this measure has now been in force since July 1, 1914, and as it is probably the best piece of legislation on this subject ever secured in this country, a resume of the law and an account of what it has accomplished have general interest.

The main provisions of the Boylan Law are as follows:

(1) All drug dealers, physicians, dentists, and veterinarians must use official order blanks in making purchases of opium, morphine, heroin, codine, or other dangerous, habit-forming drugs, and must keep record of purchases and sales.

(2) In filling prescriptions containing any of these drugs a certificate must be issued containing names of doctor, druggist, and patient.

(3) Mere possession of any of these drugs without this certificate is a misdemeanor.

(4) Addicts may be committed by magistrates to hospitals where they can have medical treatment.

The last provision is a very important one, for, as is well said by Mr. Charles B. Towns, an authority on drugs and the effects of their improper use, who drew up the Boylan Bill: "To deprive a drug addict of his drug without giving him definite medical help inevitably will subject him to such suffering, such incredible and indescribable torment, as cannot otherwise be brought upon mankind." The truth of this statement is evidenced by the fact that the drug wards of hospitals in some of the large cities of New York State have had an unprecedented number of applicants since the Boylan Law went into effect. Unable to get their beloved "dope," many gunmen, gamblers, prostitutes, and other denizens of New York City's underworld have appeared at the city's hospitals and clamored for treatment. The law is considered an excellent police measure, and during the months of July, August, and September New York City's special "Drug Squad" of police has made 409 arrests and secured 236 convictions, with 91 cases still pending.

The public is only beginning to realize the menace of the increasing prevalence of the drug habit. One probable beneficial result of the passage of the Boylan Law will be the passage of similar laws in neighboring States, for, if these States do not thus protect themselves, they will become the dumping-ground for the "drug fiends" of New York's underworld forced to flee from that State. Before State legislation on this subject can reach its greatest effectiveness, however, Congress must act. The State experts who have studied the drug problem say that it is "absolutely essential that an accurate accounting should be made to the Federal Government of all importation, manufacture, and inter-State traffic in habit-forming drugs."—*New York Outlook*.

PROBLEMS OF THE CONVICT SYSTEM.

New Hanover county is completing a new work house as a part of its program of handling county prisoners. Of this work house and the problem of the prisoner in general, Mr. M. S. Willard, chairman of the Board of Commissioners of New Hanover, says in his annual report:

"The new work house is nearing completion, but will probably not be ready for occupancy before February 1st. The completion of this building will certainly render unnecessary any addition to the present jail which has been urgently needed so many times. It will also make available the necessary labor for work on the splendid county farm, and will enable us to take from the County Home the insane negroes and women prisoners who now have to be kept there along with the indigent.

"The cost of this building will be about \$35,000, but it will meet the needs of the county for years to come, and was an absolute necessity if the custom was to be continued of keeping our county prisoners in the county for road work.

This building is also necessary if we are to put in practice any of the ideas which are so generally taking hold of the minds of the people in regard to the treatment and care of prisoners. It is a certainty that the next Legislature will enact a state-wide law making some radical changes along this line. We are getting away from the idea that the State has the right to use its morally delinquent citizens for its own profit without considering the economic effect such a policy may have on the community, or in the individual himself. By depriving a dependent family of the services of the bread winner and leaving them to shift for themselves in a great many cases results in the creation of paupers or thieves, thereby augmenting the needs of our charitable organizations and furnishing additional work for our courts.

"A very little reflection should convince any one that the methods now employed in the treatment of prisoners is utterly illogical. The first object to be accomplished in depriving a law-breaker of his liberty is the protection of society and the next is the reformation of the individual. Neither of these objects is accomplished under our present methods. When we take the indiscriminate 'output' of our courts and herd them together, the vicious with the unfortunate, the frequent offender with the one who is guilty of his first trifling offense, the old with the young, and turn them out at the completion of their term of sentence after close association with each other for months, there can not much be said of the effort to protect society. The efforts to reform the individual seem to be confined to a few small reformatories for youths and the older offenders are left to grow hardened in crime with their advancing years. A better realization of our obligations to these classes is calling for a change in methods all over the land. We believe with the completion of this building we will be in a position to attempt some of these changes which will be approved by a great majority of our citizens, and will result in great benefit to the community.

"If the Legislature shall pass a state-wide law providing for an indeterminate sentence, for a parole or probation system for old as well as young, for part of the value of a prisoner's labor, over and above the expense he may be to the State, to go to his dependent family, or to himself if he is found, at the end of his sentence, to be deserving, it will go far towards solving the problems of our convict system."

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CHILD SLAVERY.

A North Carolina editor says it is no business of the people of Massachusetts how the child labor problem is handled in the Tar Heel State. If a law in Mas-

sachusetts says children under 16 shall not work in factories and children under 10 are worked in North Carolina mills, it is the business of Massachusetts to protest against such unfair competition. It is the business of all the other states to protest against the action of any state when it permits infants to be half murdered by being made to do grinding work, when they should be at play in the open air, where their little bodies can have a healthy and normal growth. In some of the southern states when black slavery was abolished the coming of certain sorts of manufacturing brought into being a system of child slavery. The age limit as to labor should be uniform in all the states.—*Commercial Appeal*.

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GEORGIA'S NEW CHILD LABOR LAW.

The child labor law which became operative in Georgia on New Year's day will raise this State in the entire country's estimation, and if given a fair chance will effect substantial improvement in economic and social conditions. Georgia has lagged, to the sorrow of its right-thinking citizens, in "the dark backward" of such legislation. It has tolerated wrongs which were as contrary to business wisdom as to human welfare; and this may be said with full allowance for the exaggeration in which well-meaning, but ill-informed critics have indulged. The cheering fact is that the last Legislature candidly recognized existing evils, acted accordingly, and that now a remedy is at work.

The new law is not all, perhaps, that it should be. In practice it may betray certain shortcomings or inequities. But these can be adjusted as time and occasion demand. The important thing is that the new law is a distinct advance beyond the old one and represents a sincere effort on the State's part to deal justly with the rights of children.

It is now illegal for factories or other

industrial concerns to employ a child under fourteen and a half years of age, unless such a child is more than twelve years of age and at the same time has a certificate of exception from the County Child Labor Commission. In no circumstances may a child younger than twelve years be so employed. The commission referred to is composed of the county Superintendent of Public Schools, the Ordinary and a public school teacher from each of the county school districts. This commission passes upon the applications of children between twelve and fourteen and a half years who seek employment, and in doing so it is guided by comprehensive rules and by its direction as to what is right and fair in each case.

Evidently, the fulfillment of the law in spirit as well as letter depends largely upon the County Child Labor Commission. The members of these boards have a serious obligation and a broad opportunity to serve the State and to promote the cause of social justice.—*Atlanta Journal*.

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LAW ENFORCEMENT.

The following extract from a paper by John A. Oates of Fayetteville, prepared for the North Carolina Municipal Association at Wrightsville last summer, should be written on the hearts and consciences of the people of every community—should be burned into the brain of every voter:

To be sure a first essential in law enforcement is the public conscience demanding and supporting peace, justice and good order. And as the concrete representatives of the moral tone we have mayors, aldermen, policemen and courts to put into action the abstract ideas of this community conscience.

That community is sunk low indeed in moral turpitude that by preference permits the supremacy of the morally unfit in its public affairs, to the end that the muni-

cipal government, through fear or favor of the few who feast and fatten on crime, permits ordinances and statutes to go unenforced, and permits the bold law-breaker to flaunt his wrong doing in the face of the community and breed about him crime and criminals to fill the courts and poison the social body.

The sworn official who pledges society that he will safeguard her, and then by omission and design fails to stand with drawn sword between the law-breaker and the State, is an enemy within the walls, and should wear the striped suit that he, through fear, favor or fortune, keeps off the back of the protected criminal. You cannot enforce law with a man who picks and chooses the laws he will execute, and leaves off those that do not suit him. As the New York Appellate Court said in the suffragette case of *People vs. Malone*, "This is a government of laws and not of men and women."

The watchman on the tower who permitted the enemy to enter the city was reckoned a traitor and worthy of death; the keeper of the castle who opened the door for the thief to steal away his master's jewels lost his head; the guard upon the bridge who aids the desperado to hold up the fast express is anathematized everywhere. What shall we say then of the guardians of the homes and morals of the community who sleep at the switch, or divide with the midnight criminal the toll he exacts from the community?

In almost every community there is more or less laxness. There may not be downright corruption; but there is carelessness and favoritism, neglect to enforce certain laws through carelessness or through favoritism. It is the favoritism that breeds corruption. If it be understood that the offences of certain people are to be overlooked; or that if cognizance is taken of the offense the offender is to go with light punishment or no punishment, because he has a "pull" or friends at court, then the whole structure of law

enforcement fails. It is but a step from favoritism in the administration of the law to downright corruption. The favor extended is for a favor received and any

sort of favoritism is in a sense a bribe. Bribery in the mind form by natural evolution soon becomes bribery in the worst form.—Ex.

UNDERMINING THE HOME

Four hundred years ago two human freighted vessels landed upon the shores of the new world. The dark treacherous Spaniard of the one made the jungles of South America ring with his insatiable cries for gold; while the devout but determined Puritan of the other knelt on Plymouth Rock and thanked God for a home and fireside. The gold of the Spaniard has long since wasted away, stained by the blood of its masters, but the home has come down to us "A rich legacy, a glorious inn, sacred in a tradition that makes every true American's heart beat with gratitude and joy." The elements of our freedom and democracy are so blended here that all history might roll back its pages and declare: "This is your richest heritage."

It has been so with any great religious nation. Far back and above all achievements of men stands the home as the true source of our freedom and independence. When the rights and liberty of the American Colony were trampled upon by the king's unjust taxation then there went up from the homes among the hills and lowlands, a mighty wail against oppression, a force that could not be stayed until England's might and millions had been triumphed over and her flag trailed in the dust at Yorktown. The Irish mothers taught the lads at their knee to love liberty, and though "Their ghosts were doomed to weep over Ireland's tomb," the spirit that led them, lives and glows on a thousand new altars in America;

and we may confidently hope that Ireland herself in the near future will enjoy her long cherished freedom—Home Rule. The stern old Scot returned at evening from his toil and with the faithful wife and mother gathered "The bairns about the ingle's ruddy glow to tell of Bruce and Wallace" and with Burns we know that "From scenes like these old Scotia's grandeur springs." Nor shall we look elsewhere for the source of our own greatness when we realize that within the home is laid the kingdom of woman. It is here in the home that she lives, as one has said, "Between God and man consecrating with her love and life those ties which were created in heaven." It is here from that mother throne she wields a living, breathing, speaking power. And so long as she remains true to this ideal her sway is serene, absolute and unquestionable; and around one word "Mother" will ever center all that is true and good.

The American wives and mothers, as surely as "The hand that rocks the cradle is the hand that rules the world" have, through their nurture of children and their influence over men, the destinies of our nation in their keeping to a greater extent than any other single agency. It is here in the home and from the mother the child first receives those great religious impressions that become a part of his after life. It is here the nobler impulses of manhood spring—moreover it is a proverb of old that "Every great man had a great mother."

Such is the home as you and I knew it. Such is its true relation to mankind, state, and society. But though such is the meaning of home to you and me, it is not the meaning of home to many thousands of earth's population. All over this land of ours we see forces at work which are simply undermining the home life and destroying its vitality and influence. Why, tonight one-third of the population of our great cities will be crowded in filthy hovels and tenements reeking with all that goes to corrupt the manners and morals of men. No wonder that boys from such huts fail to become grown up young men, but seek the shelter and illuring lights of bar rooms and gambling dens. No wonder that girls finding no sheltering veil for their modesty in such wretched homes fail to become the polished corner stones of society, and neither find nor follow the ways of true womanhood. And no permanent reform can be brought about until the habitations of these people are radically changed and the home life restored.

Still more appalling to our home life is the wailing cry that comes from a million children under the age of fourteen in our factories, mills and sweatshops. Children who are simply wearing away their young lives in ceaseless toil from early dawn till late at night, who are thus debarred forever, by their standard of living, from rising higher in the scale of civilization. Deprived of all home influence and training they grow up an uneducated class, with no home ties, and with but a faint idea of what the word "home" really means—when these boys and girls become fathers and mothers, and they marry quite early, they, in turn, are in no position whatever for training up their children—having no knowledge or love of home life themselves.

The greater bane, however, to our home life is not found in these repulsive quarters, nor in the busy hum of a thousand factories. Out in the fashionable streets

and avenues among the rich restless roving ones there is more than a careless disregard of this divine ordinance. The never ending hurry of a strenuous social and business life has produced an ultracivilization that is fast destroying the refinement of privacy. The club has robbed the home of its sacred hours of meditation, and the heart has been so filled with a restless gaiety that it has well nigh forgotten the priceless heirlooms of the old home.

Here in our fair South Land, the old quiet rural agricultural life has given place to a wild fever of modern industrialism—a whirlpool of money making. And our old polished homes where the servants were almost as loyal and permanent a part of the household as the children are being replaced by the hotel, the apartment house, and the swarming tenement village.

With the changes in the home life there has gone a change in the spiritual, ethical and religious life and thought of the people. The old-fashioned reverence for sacred things, for manly honor and maidenly purity, for the home and the marriage bond, for the high code of personal honor and morality are sadly lacking in many places today. And without these the home cannot exist.

No wonder the church and the state are alarmed today as never before at the rapid growth of the divorce evil—that great monster that stalks about our land in all his hideousness. What does it mean? It means that thousands of homes have been forever wrecked. It means that thousands of young souls have been cut loose from the shores that should anchor all affection, and cast upon an aimless voyage for life.

Something must be done, these crimes which are eating like a cankerworm at our domestic vitals if not stopped will soon waste away a civilization that was centuries in the making. "Where there are no oxen the crib is clean." Destroy

the home life of a people and you have an empty civilization as restless as the raging sea.

What are you going to do about it, young men and women, with honest generous hearts? What are you going to do about it, christian people, whose religion is love, whose primal precept is regard for the poor? Wrongs are to be righted, injustice is to be corrected, wretchedness

is to be relieved, by no temporizing but by striking at the very root of these evils their deep-lying cause. Let us then set about serving our country by saving our homes; let us avert the fearful fate that threatens our nation by keeping pure the fountain head that sends forth streams of young men and women "To make glad the city of our God."

The Care of the Feeble-Minded

Address by Miss Mary Schwarberg Delivered at Goldsboro Meeting

The care of the Feeble-Minded Girl! What does that suggest to each of us? Most appalling is this problem in its relation to our State and to our Nation. In the United States there are 300,000 Feeble-Minded. In North Carolina there are 7,000. The question is not only how to care for these unfortunates but how to stop the Feeble-Minded from increasing. We have not time to discuss the degrees distinguished among the feeble-minded, the idiots, the imbeciles, the defectives, the backward or the nervous. Dr. Goddard of Vineland, N. J., is authority on this subject and we can be informed by reading the many books he has written.

Segregation is one way of stopping the increase of this class of the population endangering the life of our Nation. Sterilization and laws prohibiting the marriage of the insane, the feeble-minded or epileptic have also been advised.

Twelve States have no laws relating to the marriage or divorce of the insane, feeble-minded or epileptic.

Thirteen States have no home for the feeble-minded. We of North Carolina can be proud that she is not included in that number for there is a school at Kinston, only an hour's ride distant, and I

hope many of our club women will go and see this institution before returning home. You will receive a most cordial welcome.

This school is presided over by a great hearted superintendent who with heart, head and hand is doing everything possible for those under his care. The school has not been opened a year. It has 107 inmates and it is not able to admit any more boys. One practical thing that every woman here today can do is to care for and protect the feeble-minded girl. She can find out if there are any girls of this kind in her community and make every effort to get them admitted to this institution. If its doors have to be closed to her appeal because there is no more room she should go to the legislators, get their help, increase the appropriation and make it possible for every feeble-minded girl in North Carolina to be cared for so that she may not become a mother.

Let me tell you what one woman has done this past year in one of the mountain counties of North Carolina. She became interested two years since in this class because they were contributing so largely to our population and she set about to find out if there was an institu-

tion in North Carolina to care for these unfortunates. She found out that the buildings were erected at Kinston and the institution could not be opened until necessary appropriations were made. Soon after this discovery she visited the poor farm and there found a feeble-minded girl. She applied for admission for this girl and waited two years before she was finally admitted. The poor were usually rented to another family but a good woman cared for this girl in order that she might be kept virtuous. Help was given her, both in money and in clothing.

At last news came that the school would be opened and in order to get a doctor's certificate, the signature of the clerk of court and authority from county commissioners this woman spent days traveling many miles in all kinds of conveyances over all sorts of roads to get the papers properly signed.

This girl had a brother like unto herself, so by the same effort he was admitted.

The county commissioners consented to pay for the transportation to Kinston but they didn't have the money at hand when the time came to go so this woman got half fare on the railroad, gave the county the benefit of the rate, paid her own money, gave her time and services to take these wards of the county to Kinston. The county afterward paid the expenses of the trip. It was a day and night's trip and no one was happier than this woman when the little ones were safely sheltered within the walls of the school. The county commissioners told me of another girl who was their ward and who five months before had become a mother and they wanted me to take this case in hand. The girl was admitted to Kinston and no orphanage in the State seemed available for the baby. A married woman in a little mountain village who never had any children but whose heart was hungry for the love of a little baby came

and wanted to adopt this child. She took the mother and baby into her home for a week until the mother was in a fit condition to be taken to Kinston. She is a poor woman, works at home mending stockings at 1 1-2 cents a dozen, for she lives in a mill town. She loves this fine looking boy as only a great heart can love.

I expect always to help this mother with the care of baby and watch over her, and if as he grows older, he should prove to be like unto his mother he will be taken to Kinston.

What has all this meant to the county in which these resided? Four hundred dollars has been saved the county annually, a stopping of a feeble-minded population along three branches, and the best care given these unfortunate ones.

Is the care of these little ones not worthy of the work of the clubs of this Federation? Shall not each woman here now decide to do something for the 7,000 helpless ones of North Carolina who need our help?

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SANITARY CARE OF PRISONERS

A late bulletin prepared by the State Board of Health in connection with the State Highway Commission is "The Sanitary and Hygienic Care of Prisoners." This bulletin contains plans and specifications for three types of sanitary portable convict camps with detailed explanations and directions for the construction and equipment of the same. The plans are in the blue print form and were prepared by Mr. Frank K. Thompson of Raleigh, architect. They embody the best ideas of convict camp construction and equipment now in use in the different states, and have called for no little pains, time and expense. They are to be had free upon application to the State Board of Health, at Raleigh, or to the State Highway Commission, at Chapel Hill.

A copy of these plans are being sent to all the superior court judges of the State,

to all the county commissioners and to the members of the State Board of Health. In this connection, it may be said, that the Executive Staff of the State Board of Health will soon be ready to offer its services to all superior court judges in the State to inspect and report on all State and county prison camps.

The bulletin contains, also, rules and regulations for the sanitary management of convict camps and makes use of an efficient score card system. The special points to be taken note of in this system are location, construction as to air and ventilation, water supply, food and nutrition, clothing, bed, bathing, sleep and recreation, sewerage, vermin, flies and mosquitoes, diseases and religious services.

While these rules are especially applicable to camps, they are just as applicable to jails, prisons or State farms.

"It is to be regretted," says this bulletin, "that any persons still hold to the old idea that conviction for a crime eliminated the convicted person from the good will and any just consideration of society. It is this idea that has been the cause of so much cruelty and inhuman treatment of thousands of unfortunate men and women. The State," it says, "on her part, owes it to the prisoner to assist him in every way to pay his debt as speedily and economically as possible and in such a way that he is a better man when his debt is paid than when he was convicted."

THE SOCIAL WORK OF THE CHURCHES

Emerson has delightfully said, "Goodness must have an edge, else it is none." The young man who is good for anything is as yet good for nothing. The business man's question to him will be, "Good for what?" When each household produced what it consumed, the work of one family was like that of another. Production for a market has meant the specialization of industry. The Jack of all trades is a survival, for which we have no use. Business demands experts.

The universities, in meeting this demand, have developed courses in civil, electrical, mechanical and mining engineering. Harvard University has a graduate school in business training, and many other universities special courses in commerce.

The churches have been moving in the same direction. Life has become specialized. Religion must state itself in terms of life, not in terms of life in general, but

into consciousness of the problems which condition the development of the individual now. The Christian no longer flees the job of this earth. Our opportunity is now and not in the next world or in biblical times. The problem of life varies from age to age. Our problems cannot be found in the age of the scripture. Our conditions today are different from what they were twenty-five years ago, and different then than a hundred years before.

The steamboat and the railroad have revolutionized the conditions under which we must live. Previous to the war of 1812, ninety-nine per cent of the people came to Boston in home spun garments. What does this mean? The household was mainly self-sufficing. It looked after its own needs. The church brought each household out of isolation and gave it a social center.

The system of transportation has scat-

tered the kinship groups, and planted about half of the population in cities. The primitive virtues of mother and father care are no longer sufficient. Mothers may find their babes wrung from them by typhoid infected milk. Mother care must reach beyond the walls of the household. As an individual she is helpless. Organized into women's clubs and housewives' leagues she may look after the milk supply and the purity of the foods which come from the outside into the household. The organization may employ experts. This expense would be beyond the means of the isolated household. The Housewives' League of New York has taken up the work of looking after the weights and measures and the purity of foods, the costs of living and the sanitary conditions of the city. Thus municipal housekeeping becomes a part of a trained woman's work.

In this new organization of society, what may the church do? With the revolution of industry and the household, does the church stand still? As in business and women's work so in religion. The pastor and members may do whatever they have been trained to do. "The Jack" of all interests is the master of none. John Frederick Oberlin was trained in chemistry as well in theology. When he went to his first parish in an isolated country district of France, he found the people knew nothing of the science of agriculture. He taught them the possibilities of the soil through experiments in fruit growing, which he carried on in his own garden. The people were separated from the market of the nearest town by impassable roads for much of the year. He, himself, lead the way with a pick and taught them how to build roads.

The Catholic clergy of Europe are bringing co-operative credit to their people, and delivering them from usurers and money sharks. By mutual credit societies the members provide themselves with small loans for four per cent per annum.

This is not charity, but self-help through organization.

The churches in this country are organizing the play of their parishes. A wider fatherhood must look after the play of boys and girls outside of school hours, if it is to be directed into helpful and useful channels. Play may be made vocational as well as educational. Many churches, like that of the late J. P. Morgan, have a settlement house annex to their church edifice. In them are club rooms for boys and girls. Evening classes are conducted to supplement the schooling of boys who may have gone to work.

In New York City they have found it good to give the poor opportunity to borrow money at reasonable rates. The masses have no security which is acceptable to the banks. Their only security is their own character. The provision of a loan fund, carefully guarded, may save a family from later dependence upon charity, and prevent want and diseases. The family, after the period of sickness or unemployment has passed, may be in a position to pay back the loan.

We talk of the Fatherhood of God, but how does it manifest itself? Simply in idle feeling? According to biblical conditions or according to modern needs? The world demands a wider brotherhood. To say, "I am not my brother's keeper," is to deny the Fatherhood of God.

*"There is no great and no small
To the Soul that maketh all.
Where it cometh, all things are,
And it cometh everywhere."*

WM. R. CAMP.

West Raleigh, N. C.

—O—

A paid-up membership to the North Carolina Conference for Social Service constitutes a paid-up subscription to the Social Service Quarterly. The annual membership dues to the Conference are for Class A, \$25; Class B, \$10; Class C, \$5; Class D, \$2, and Class E, \$1.

PRES. McALLISTER'S FORECAST FOR OUR 1916 CONFERENCE

Inasmuch as nearly all Social Service endeavor has to do directly or remotely with the great fundamental desideratum of the Welfare of the Child, it has been decided to make this the central theme of the next annual convention of the North Carolina Conference for Social Service.

There will be the usual reports of the standing committees, and it is hoped that these reports will be more complete than heretofore on the following subjects: Community Service Week, Adult Illiteracy, and Moonlight Schools; Constructive Direction of Public Amusement; Improvement of Country Life; Industrial Conditions and Child Labor; The Public Health in Retrospect and Prospect; Penal Reform, Recent Legislation and Future Needs; Results of the Latest Temperance Legislation and What Next; The Negro and His and Our Perplexities; Poverty and Constructive Charity; Relation of Organized Womanhood to the Social Welfare; Narcotics and Preventive Measures; Dependent and Delinquent Children.

One session of the Conference will be devoted to the presentation and discussion of current examples of social progress, such as the Sand Hill Board of Trade of Aberdeen, the Rowan County Community Building, Orange County and Social Progress, Social Service Work Among the Poor Tenant Class, Progress in the Extension of Travelers' Aid, Greensboro's Social Service Plan.

Another session of the Conference will be given over to the ladies at which will be presented and discussed those social service questions upon which the organized womanhood of North Carolina are laboring.

One session of the Conference will be given to the consideration of the following subjects: The State and the Social Welfare; The County and the So-

cial Welfare; The Municipality and the Social Welfare. At this session there will be addresses on these subjects from State, county and municipal officials, and this session of the Conference will deal with such questions as Preventive and Constructive Police Administration; the Enlargement of Police Duties to Include Health and Sanitation Inspection and Welfare Work; the Influence of Public Amusement upon the State and Society, and other related questions.

The concluding session of the Conference will reach a sort of climax and will constitute a sort of organization of society and the State for the welfare of the child. At this session there will be represented and there will be brought to the support of this idea of organizing society and the State for the welfare of the child, the church, the Sunday school, the Woman's Club, chambers of commerce, fraternal orders, Christian Endeavor Unions and every other organized influence that can contribute something to the undertaking, and with this purpose in view the culmination of the concluding session will be the projection of the idea of a State Board of Public Welfare, co-ordinate in equipment, in dignity and in opportunity for service with such departments of our State government as the State Board of Health. It may be that an enlargement of the State Board of Charities will serve this purpose.

There will be present at the Conference speakers of national reputation. Miss Jane Addams and Edwin Markham have been thought of. Suffice it to say that there will be speakers present worthy of a day's journey on the part of any man or woman to come to hear, and altogether the program is going to be an inspiring one, and let us hope that there will come out of it something definite and something well worth while.

A. W. McALLISTER,
President.

The Part of Club Women in Social Service

Edited by Mrs. Thos W. Lingle, President, and Miss Sally Kirby, Chairman, Social Service Department, The North Carolina Federation of Women's Clubs.

October marks the opening of the club year, the beginning of a new season of activity for club women. Plans and preparations made during the summer months are now brought to light and put into effect. New Year Books are appearing which are showing an increased interest in state-wide affairs and a growing sense of responsibility on the part of women for the present day events which are making the history of our time.

The 1915-16 Federation Year Book which has just come out shows many new lines of study and action incorporated into the work of the eight departments. Sub-chairmen have been appointed to have charge of these. This division of the labor has been made with the two-fold object of increasing the actual effectiveness of the departments, and of bringing forward new leaders thus giving a larger number of capable club women an opportunity to rise to positions of responsibility.

Outlines of the work planned by the various departments will appear from time to time in these columns. In this issue we present that of the Social Service Department, and a program prepared by the sub-chairman of the Educational Department on the Moonlight School Movement.

Additional copies of both these outlines may be obtained from the respective chairmen.
MRS. THOS. W. LINGLE, *Editor*.

OUTLINE OF WORK FOR 1915-16.

The field for Social Service in North Carolina is very large and there are tremendous responsibilities for the women of this State, especially for the members of the North Carolina Federation of Women's Clubs. The work of this department for the coming year naturally divides itself into two groups:

1. Local Social Service, which may be accomplished by the individual clubs, each in its own community and extending out into the rural districts.

2. State-wide Undertakings, which may be promoted by the Federation as a whole.

Under the first group, I would suggest that each club undertake some definite Social Service according to local needs, such as the following:

1. That the members of each club familiarize themselves with the conditions in the county home, jails and convict camps, and that the women call the at-

tention of the public to unfavorable conditions wherever found.

2. That each club have a special committee appointed to attend the trials of all women and all juvenile offenders. The Juvenile Judges are always glad to have the help and co-operation which club women may give.

3. That each club make a study of the laws in North Carolina regarding Child Labor, and that each club do all in its power to bring about an improved standard in Child Labor laws. (Mr. W. H. Swift, of Greensboro, can give valuable information.)

4. That each club get from our civic department suggestions for providing public playgrounds for children. One club in the Federation started a playground campaign with splendid results; that town has now probably the best public playground in the State.

5. That each club make an effort to secure dental and health inspection in

the local public schools and co-operate with our Health Department in its efforts to promote public health.

6. If the need is sufficient in the locality, it is earnestly hoped that each club will do its part in bringing into the town or community, a visiting nurse. Several clubs in the Federation are either entirely supporting, or partly supporting, such a nurse, and already splendid results are being achieved.

Under the second group, which embraces the Federation as a whole, I would suggest two special lines of work:

1. A campaign throughout the State for better moving picture shows. Every club woman in North Carolina realizes the tremendous influence of the moving pictures and their possibility for both good and evil. Since the moving picture theatre seems to be a permanent factor in our present day civilization, why not turn this great form of amusement into a factor which will be worth while for the child and which will be of educational value? To supervise, control and direct the amusements of children is within the province of women. It is not sufficient that the moving pictures presented to our children be passed by the National Board of Censors; it is even more necessary that these pictures be censored by the mothers and teachers of children.

2. The establishment of an industrial school for neglected girls. That our State has no such school shows a sad neglect of our duty towards the unfortunate. It surely behooves the women of North Carolina to start a movement which will awaken interest in the girl who lacks the restraining influences of a good home, and whose future years have only weakness and disgrace in store for her. I would that each club woman could have this school so on her heart and mind that when the Legislature meets in 1917, that body of law-makers would be prompted to give the neglected girls of this State a chance to save themselves. Does your club know

such girls, and could your club keep a record of the girls in your community who could be helped by such a school? Many States have these schools; and delinquent, incorrigible and neglected girls are cared for between the ages of seven and seventeen years. This school in the end would be of tremendous economic value to our State, but its best and highest value would be the saving of the girls themselves.

The Social Service Department of the Federation needs the help of all good club women. We have great things to accomplish, and much work which can be done only by women, and the women of North Carolina have never yet failed in any great cause which they have undertaken. The work of this department has been arranged in several divisions, with the following club women acting on the various committees. The sub-chairmen will be glad to render assistance to you and to give you any information they can.

Social Service Department N. C. F.
W. C.

MISS SALLY KIRBY,
Chairman.

1. Child Labor Laws in North Carolina:
Mrs. M. M. Marks, New Bern.
Mrs. A. H. Powell, Oxford.
2. Public Playgrounds and Amusements
(with special reference to moving pictures):
Mrs. Al Fairbrother, Greensboro.
Mrs. Ernest Cruikshank, Raleigh.
Mrs. J. S. Holmes, Chapel Hill.
3. Visiting Nurse and Traveler's Aid:
Mrs. Nathan Lazarus, Morganton.
Miss Clara Cox, High Point.
4. Establishment of an Industrial School
for Neglected Girls:
Mrs. George Stanton, Wilson.
Miss Helene Weil, Goldsboro.

I should like to call your attention to this publication, The Social Service Quarterly published in Raleigh by the North Carolina Social Service Conference. The subscription is \$1.00 a year.

The Quarterly keeps one in touch with all the Social Service work done by various organizations throughout the State and devotes a goodly space to the work of the club woman.

I want to remind you of the meeting of the North Carolina Social Service Conference which will be held in Charlotte in January, 1916. Please urge your club to send just as many delegates as possible to this Conference. This is one of the very best organizations in the State. The Conference needs the Federation and the Federation needs the Conference.

As chairman of this department, I am ready to serve your club whenever I can. I shall be glad to offer suggestions regarding Social Service programs, and to speak of the Social Service work before your club at any convenient time.

SALLY S. KIRBY.

Goldsboro, N. C.

NORTH CAROLINA MOONLIGHT SCHOOL MOVEMENT.

EDUCATION DEPARTMENT.

Adult illiteracy in North Carolina is doomed. This is a bold statement since we know that the census of 1910 shows only two states—Louisiana and New Mexico—having a larger percentage of native-born white illiterates and in the number of illiterates of the native-born white male population twenty-one years of age and over—North Carolina stands last. The question, then, might well be asked—"What foundation has North Carolina for such an assertion?" The answer is—the establishment of "Moonlight Schools" in every nook and corner of the State.

MOONLIGHT SCHOOLS.

Moonlight schools are schools conducted in public school buildings on moonlight nights for the purpose of teaching adults of any age to read and write. The im-

portant thing to be noticed is that every man and woman is invited and urged to attend these schools so that he or she may be redeemed from illiteracy and become a useful factor in society. The studies pursued in these schools are reading, writing, arithmetic and spelling. The books will be provided by the county superintendent and will be necessarily made up simply so as to assist the pupil to read and write easily.

TEACHERS VOLUNTEER.

Pledge-cards for volunteer teachers were distributed at the teachers' institutes during the summer and over seven thousand teachers have offered their services throughout the State. Too much commendation cannot be given to the patriotic teachers who have volunteered their services for this work, free, and will receive no compensation at all. North Carolina will forever be under great obligation to her teachers, who are the ones to make the most sacrifice and shoulder most of the work during this campaign.

NOVEMBER—"MOONLIGHT SCHOOL MONTH."

November is the month to be set apart in North Carolina as the "Moonlight School Month." The general plan for this month is for the schools to be conducted for three nights each week in every community where such work is needed. There will be county committees consisting of the county superintendent of schools, farm demonstration agent, representative of the Junior Order, the Women's Clubs and others. These, with a local committee, will assist in each district in helping make a success of the moonlight schools. Already "Moonlight Schools" are being conducted in many counties of the State. We hope that the campaign being waged in November will see the schools flourishing in every county and that North Carolina will take her place in the front rank in the cause of education and progress.

HOME INSTRUCTION.

In some instances it will be found of advantage to establish a home department of the moonlight schools in which the timid and indifferent may be taught at home. Sometimes there may be difficulty in obtaining a foot-hold. In these cases the lessons may be introduced in a social gathering brought together mainly for some other purpose. It should be borne in mind that

"Men must be taught as if you taught them not,

"And things unknown proposed as things forgot."

It has been found that after they learn to read and write a little, they will then be anxious to enroll in the night schools.

ALL ORGANIZATIONS URGED TO
CO-OPERATE.

The Education Department of the State, with Dr. J. Y. Joyner at its head, has secured the endorsement of the North Carolina Federation of Women's Clubs, the North Carolina Press Association, the Farmers' Union and others. It asks for the hearty co-operation of the schools, churches, all philanthropic societies and every man, woman and child in North Carolina. All forces are urged to rally to the support of the State in this educational movement.

PLEDGE OF THE NORTH CAROLINA FED-
ERATION OF WOMEN'S CLUBS.

The North Carolina Federation of Women's Clubs at its annual meeting in May, 1915, pledged its active support in the efforts that would be made in the State to eliminate illiteracy. At the head of the work for the Federation is the president, Mrs. T. W. Lingle, of Davidson, N. C., who is also chairman of one hundred representative women of North Carolina who will assist her in this campaign.

VOLUNTEER HELPER'S EN-
LISTMENT CARD.

In order to do the work more effectively, money will be necessary for various pur-

poses during the campaign. This part of the work has been inaugurated by Mrs. Thos. W. Lingle, who will be ably assisted by one hundred North Carolina women. Cards are now being distributed by them for the purpose of allowing volunteers to offer their services and to contribute towards the expenses. Any one who wishes to contribute, or to volunteer to help in any way will please write Mrs. Lingle, Davidson, N. C., if no cards are available.

IS IT WORTH WHILE?

To those who think the movement is merely one of sentiment and not worth while, we will give the reply of an old woman of seventy who learned to read and write in these night schools. When asked about the benefit of these schools she said, "Oh, to be able to read my Bible, and to write to my children and grandchildren, I would not take anything for the privilege."

The Educational Committee of the North Carolina Federation of Women's Clubs urges each club woman in North Carolina to take an active part in this movement. I have already found that the condition is not what I feared it would be—that there are so many problems in this work and so few to meet them—but the reverse; that there are so many fine, bright people eager to solve and help. The committee will be glad to be called upon and to render every assistance possible.

MRS. M. J. DAUER,
Vice-Chairman of Education Dept.
No. 522 Dock St., Wilmington, N. C.

PROGRAM FOR A SPECIAL MEETING ON
ILLITERACY.

For Women's Clubs, Civic Leagues, Betterment Associations, Home Mission Societies, and Study Clubs.

At Mrs. Lingle's request the Education Department of the North Carolina Federation has made out a program to be used at some meeting during the year by

each club in the State. In this way the members will be informed as to the nature and progress of the most important work for the coming year—the living question for North Carolinians—the subject of Adult Illiteracy. It is sincerely hoped that the following program will be fully carried out.

PROGRAM.

Each club should adopt the slogan, Every man, woman and child in North Carolina can read and write by 1920."

1. Brief paper on "Adult Illiteracy in North Carolina." (See "Adult Illiteracy in North Carolina and plans for its elimination"—issued from the office of State Superintendent of Public Instruction, Raleigh, N. C.)
2. Brief sketch on "Kentucky's Campaign against Illiteracy." (Bulletin No. 20, 1913—"Illiteracy in United States." Bureau of Education, Washington, D. C.)
3. A special paper on "Illiteracy in One's Own Community." (Find out actual conditions as they exist in your town. What is the number and where are the illiterates.)
4. Solution of the Problem—"A Chance for Everybody in 1915," "Moonlight Schools." (Bulletin No. 20, 1913—"Illiteracy in United States," Superintendent of Documents, Government Printing Office, Washington, D. C. Price 10 cents. "Are the moonlight schools in your county already opened or ready to be opened.")
5. Discussion—"What our club will do to support the work undertaken by the Federation."

SUGGESTED ACTIVITIES.

1. Organize Committees.
 - (a) To report activities in reducing illiteracy in city, town or county.
 - (b) To report illiterates to school authorities and to co-operate with school officials in every way.
 - (c) Keep your club well informed in regard to conditions and results.

- (d) Find out if the members of your club are inclined favorably toward this movement. If not, try to interest them.
- (e) Confer a favor on the Education Department by sending reports of the work either to Mrs. Thos. W. Lingle, President of the Federation, Davidson, N. C., or Mrs. M. J. Dauer, Chairman of Illiteracy Committee, Wilmington, N. C.

APPEAL OF THE EDUCATION DEPARTMENT.

The Education Committee earnestly desires that the Education Department of each club, study and give some time during the year to this subject in addition to the special meeting urged above. Realizing that a Woman's Club is a social center from which this work may grow, we are anxious for each club to spend as much time and thought as possible on it. We will be glad to render any assistance during the campaign and feel the greatest interest in everything that is being done.

MRS. M. J. DAUER,
Vice-Chairman of Education Dept.

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The North Carolina Conference for Social Service bids for your moral and financial support.

LAW DOWN YOUR ARMS!

By Clara Griwth Gazzam

Lay down your arms! Let not a gun
Be heard, no drop of blood be shed;
Let all the nations kneel as one
Before a lowly manger bed.

Lay down your arms! Let conflict cease—
This is no time to wield the sword.
All hail the infant Prince of Peace!
Lift high the standard of the Lord.

Lay down your arms! And fly today
The flag of truce, on land and sea!
To Him who in a manger lay
This day belongs the victory.

Lay down your arms! A little Child
Stands in the breach and points the way.
Peace, and the nations reconciled,
Should be our prayer on Christmas Day.

FOR A NATIONAL CHILD-LABOR LAW.

CONNECTICUT MANUFACTURER FAVORS A 16-YEAR LIMIT.

"We need a national law that will keep all children in school until they are 16," Mr. D. H. Warner, one of the largest manufacturers in Connecticut, told a representative of the National Child Labor Committee the other day. Mr. Warner is the head of the Warner Bros. Corset Co. of Bridgeport, who recently put his 4,000 employees on a 48-hour week although the State law permits him to operate 55 hours a week.

"The manufacturer who employs children of 14 or 15 does not benefit himself because children are not good workers; he does not benefit the community because he harms the child, and it is the good of the community, not the individual manufacturer, that must be considered in this question of child labor.

"I never employ children under 16 if I can get older workers because I consider the years between 14 and 16 the most impressionable ones of a child's life, and I know that the factory influence is a bad one, no matter how careful the employer may be. Those years should be spent in school and in the open, not in the factory where physical, mental, moral and financial growth is stunted. If we must have men with a college education in the executive positions, it is equally necessary to have a proportionate amount of training throughout the entire force. I find it extremely difficult to get intelligent girls for responsible positions. I have tried to train them but their lack of education makes it impossible for them to go beyond a certain point.

"It is true, of course, that poverty makes it necessary for some children to go to work before they are 16. I think it might be advisable to permit exemptions to the 16-year limit for such children who are over 14 and are declared

physically fit for work by a physician. Cases of actual poverty are not very numerous, however. Many children are sent to work because their parents are not poor but avaricious."

Those who are interested in child labor legislation will be glad to read the following careful study of the Federal Child Labor Bill, formerly known as the Palmer-Owen Child Labor Bill, now known as the Keating-Owen Child Labor Bill:

The Keating-Owen bill to regulate child labor demands your active support:

Because it affects the welfare of American children and through them the welfare of the nation.

And Congress will pass the bill if the people want it passed.

Provisions of the bill:

Prohibition of interstate commerce in goods in the production of which

Children under 14 have worked in mills, factories, canneries or workshops;

Children under 16 have worked in mines or quarries;

Children between 14 and 16 have worked more than 8 hours a day in factories, etc., or

Children between 14 and 16 have worked at night in factories, etc.

The employer pay the penalty for violation of the law.

Enforcement of the law is by federal authorities.

The Federal Child Labor Law is necessary to protect the American child.

Under our present State laws these harmful conditions exist:

Over 27,000 children between 10 and 14 work in factories, etc., in the United States.

This means lack of education, liability to accident or physical deterioration, inefficiency and low wages throughout life for 27,000 future citizens.

Over 17,000 children between 10 and 16 are engaged in "the extraction of minerals" in the United States. Yet mining is known to be the most hazardous of all

occupations, and the child in a mine is not only in danger but endangers his fellow-workmen.

Over 122,000 children between 10 and 16 work in factories in states where they may work 9, 10 or 11 hours a day.

Any physician will tell you that repeated fatigue results in a weakening and an ultimate deterioration of the muscles and general health. What kind of adults will 122,000 overworked children make?

Over 29,000 children between 10 and 16 work in factories in states where they may work at night.

Yet "night work, in itself, is almost invariably detrimental to the health and physical well-being of a growing child." (U. S. Bureau of Labor Report on Child Labor in the Glass Industry, 1911.)

Only federal regulation of child labor can free all these children immediately from the injurious conditions under which they work.

To protect the American manufacturer:

Manufacturers in states where children are not employed are at present forced to compete with the employers of children elsewhere.

The employer of child labor may be able to underbid another manufacturer at the expense of the children.

Only federal regulation of interstate commerce in the products of child labor can equalize competition between manufacturers.

To protect the American workman:

Even in states where child labor does not exist the adult worker may be a direct competitor of a child worker in another state because the goods he produces are sold in the same market.

In states where the child works this competition between adult and child has had a marked effect on the wage scale.

In Massachusetts, where children under 14 are not employed, the cotton operative reaches his maximum wage of 18 cents an hour when he is 45 or 50, his wage

having increased steadily up to that time.

In North Carolina, where the child of 12 may compete with his own father, the cotton operative reaches his maximum wage of 13 cents an hour when he is 25, his wage decreasing after that until at 50 he receives only 9 cents an hour.

Child labor is low wage labor and is unfair to both adult and child.

Only federal regulation of interstate commerce in the products of child labor can assure the American workman that he is not competing with a child.

To protect the American consumer:

The consumer in a state where child labor is prohibited has at present no guarantee that he is not buying child-made goods from another state.

The consumer may have convictions against child labor; he and his fellow-citizen may have acted on those convictions to prohibit child labor in their state. But every consumer may be unconsciously fostering child labor by constantly buying child-made goods.

Only federal regulation of interstate commerce in the products of child labor can assure the consumer that the goods he buys are not child-made.

Opposition to the bill:

The opponents of the law have raised only two general objections to it.

(We do not consider any manufacturer's plea that it will ruin his business a real objection. Many manufacturers are thriving without child labor; many have concluded it is uneconomical. But if it were economical, would any business that could not exist except at the expense of children be justified?)

The first objection is as to its constitutionality.

The power of Congress to protect through the control of interstate commerce the welfare of the people has already been demonstrated in the Pure Food Law, the Mann White Slave Act and the Lottery Act declared constitutional by the Supreme Court.

Child labor is offensive to the morals of the American people. Congress has the power to protect the people from whatever is offensive to their morals.

The second objection is that federal regulation is unnecessary since state regulation will do just as well.

That state regulation is at present inadequate has already been shown.

To improve state laws is a slow process. It took seven years to raise the age limit in Georgia from 12 to 14 and even now poor children may work at 12. At this rate of progress, allowing seven years for each provision of the federal law, it will take until 1932 for Georgia to attain the standard of this law. And how many children will be affected in the meantime?

It took from 1895 to 1907 to raise the age limit in Alabama from 10 to 12, and from 1907 to 1916 to raise it from 12 to 14.

If state regulation progresses no faster than this, is it not time for federal regulation?

State laws are at present completely lacking in uniformity.

To bring all the states up to the minimum standards represented in the federal bill would mean action by forty different legislatures.

To bring them up to the standard through the federal bill would mean action by the two houses of Congress alone.

National organizations which have endorsed the bill:

American Federation of Labor.

American Medical Association.

American Osteopathic Association.

Association of Governmental Labor Officials of United States and Canada.

Farmers Educational and Cooperative Union of America.

Federal Council of Churches of Christ in America.

International Child Welfare League.

National Association of Compulsory School Officials.

United Textile Workers of America.

Women's Home Missionary Society of the Methodist Episcopal Church.

Why the bill should pass now:

Public opinion is in its favor.

The House of Representatives passed it last year by a vote of 233 to 43. This is a precedent which will make its passage by both houses easier this year.

It will prepare the country for that influx of foreign labor which is likely to come after the war, bringing in people of lower educational and labor standards than ours and so tending to break down our present standards of child labor.

It will directly effect 170,000 children now at work under wrong conditions.

It will result in better educational facilities in all parts of the country since it will awaken all the states to their full responsibility towards the children.

Is it not worth while? If you think so, do one or all of these things:

Arouse public interest by arranging meetings for discussion of the bill.

Spread the facts by sending to your local newspapers material the National Child Labor Committee will gladly furnish you.

Pass resolutions endorsing the bill in your clubs, lodges, or other organizations.

Write your Senators and Representatives urging them to vote for the bill, and have your friends write.

Send to the National Child Labor Committee, 105 East 22d street, New York, or W. H. Swift, Greensboro, N. C., your name and the names of your friends who are interested so that you and they may be kept in touch with the progress of the bill.

Forward all money and address all communications relative to the Conference to C. Almon Upchurch, Secretary-Treasurer, Raleigh, N. C.

THE UNFIT AND THE UNFULFILLED.

ESTHER B. MEAN.

She stood in the midst of Spring and looked out upon the world. Down the pathways everywhere, sunshine glittered on the bare boughs with a light like a spoken word and flamed gloriously on the green tips of the outer twigs with that baptism of fire which is the touch of Spring.

In the distance spread before her all the human pathways of happiness; she could catch the echo of children's voices through the soft air, and trace the faint lines of smoke that rose from all the hearth-stones of the world.

Her heart sang and her arms were full of roses.

"I have sunlight in my heart," she cried; "skies bluer than heaven in my dreams, and all the roses of the world are heaped in my glad arms. I have work and love and joy, and soon I, too, shall have a hearth flame to keep burning and shall be crowned with a life fulfilled."

Then she laughed, with the exquisite, echoing radiance which is the laugh of Spring.

Then came Life by that path and looked sadly at the woman and went on his way.

And the Winds of Distance tore a rose from those she held against her heart—then another and another. Yet others the plucking fingers of Circumstance stole and crushed and strewed at her feet in drifts of wilted petals. And finally, Death gently unlocked the circling hands, and so she stood—with outstretched arms that grasped at space—and clasped nothing.

But at last soft mists arose from the valleys, spread to the ripening fields of the uplands and wreathed the distant hills with veils of sunlit haze. And the autumn wind, awakening, thrilled through

the world its promise of vigorous days to come on winter's crackling footsteps.

Then, Earth asked of the woman: "Seasons pass, why stand you so?"

"I am dead," answered the woman, "but being dead, must yet guard the flame of my bitter loss, which seasons pass by and quench not."

"What is thy bitter loss?" asked Earth.

"The ache of my empty arms—the sharp cry of my starving soul—the pain of the Unfulfilled."

"Raise thine eyes and see," said Earth.

Coming slowly nearer her were two little children, stumbling, furtive, unclean; and behind them in the path others and still others, until all the pathways of life were filled with the throngs of these pitiful things. And the woman awoke and cried in agony. "Tell me, what sufferers come here?"

Then they raised their weak arms to her and cried aloud, "We come—the Unfit."

And the woman opened wide her arms, and the tiny woeful creatures crept against her heart and were comforted. And it seemed to the woman that the sunlight glittered wonderfully along the bare boughs, that the skies bent tenderly above her, that her arms were filled with the Roses of Life.—In the Survey.

CLOSE THE FIRE-TRAPS.

Four days after the Brooklyn factory fire which killed twelve working people, mostly young girls, a Joint Conference on Industrial Fire Prevention issued a statement declaring that it "serves to bring vividly to public attention:

"1. The lack of substantial progress in protecting factories since the Triangle fire.

"2. The resistance on the part of property owners to obeying requirements of law and duly constituted authorities and the obvious possibility of undue delay in complying.

"3. The lack of appreciation on the part of the public of the necessity for the virtual reconstruction of the older factory buildings in this city.

"The vital problem is fire protection in the older buildings and it is imperative that this problem be solved from the viewpoint of human safety rather than equities of owners, urged so insistently by the real estate interests in their past obstructive activity.

"This conference recommends and urges, therefore:

"1. The immediate publication by the Labor and Fire Departments of the location of buildings and the names of owners—or in case of corporations the responsible officers—who are in serious default in complying with orders.

"2. Steps to obtain the co-operation of labor organizations in promoting compliance with fire protection requirements and the encouragement of further organizations to this end.

"3. Opposition to attempts, of which there are already indications, by real estate interests to use the grim tragedy as a means further to destroy effective enforcement by legislation similar to the ill-famed Lockwood-Ellenbogen bill of last year.

"4. The more extensive use by the Labor Department of its undoubted power to prohibit any occupancy in a building where an owner gives no real evidence of intention to comply in reasonably brief time with requirements materially affecting the safety of workers.

"5. Immediate and rigid enforcement by the Labor Department of existing provisions of law as to: (a) Fireproof enclosure of interior means of exit; (b) limitation of number of occupants on any floor to the number which may safely escape in case of fire.

"In this connection attention is invited to the horizontal exit as an approved means of escape."—The Survey.

PLANS OF NATIONAL CONFERENCE OF CHARITIES AND CORRECTION FOR INDIANAPOLIS MEETING ANNOUNCED.

Announcement has been made of business and local committees of the forty-third National Conference of Charities and Correction, which is to be held at Indianapolis, May 10-17, 1916. One of the most interesting committees is that on Change of Name, for it has been advocated by some members that a title be selected which more truly indicates the nature of the body, which is the national union of social workers. In preparation for the reception of the conference at Indianapolis committees have been organized throughout the state for the purpose of making a great exhibit of the progress of Indiana in matters of social welfare during the past one hundred years, as the centennial of her admission to the Union will be celebrated in 1916. Organized special work, both public and private, has been growing by leaps and bounds in this central region, and it has been thought that the record of attendance at the last National Conference (2,600) may be more than equaled.

The president, Dr. Francis H. Gavisk, of Indianapolis, has had more than thirty years experience in social service in that city, and occupies a unique position in that he is the first Catholic clergyman ever to preside over this conference. The last issue of the Bulletin of the conference is devoted to a review of social legislation during the year 1915. Nearly 500 measures are described and classified, varying in character from the authorization of women police in New Jersey to the establishment of suspended sentences for wife deserters in Hawaii.

The help should be greatest where the need is sorest.

TRAVELERS' AID DEPARTMENT
REPORTS.

Greensboro, N. C.

This month has given us varied opportunities to do good and help those who could not help themselves. To give this personal help direct to these, our brothers and sisters so unfortunately situated, certainly brings much comfort and happiness, and since it is "more blessed to give than to receive," certainly those who have made this work possible in Greensboro when reading our reports must feel a glow of peace and happiness.

The Aid has been asked to Charlotte and Durham in the interest of extension work; that is, assisting in promoting Aid work in these cities.

A needy and deserving woman reaching here with funds exhausted was given lodging for the night and transportation to her people. As she was ill this assistance was appreciated twofold.

A case of prevention was that of a young girl of sixteen who was a runaway. She was rescued and the Aid gained her consent to return to her mother. We are always thankful when we are allowed to save such girls for it is a step that they always regret and most often when it is too late.

Another case was that of a young girl of about the same age who was waiting in the station for some time between trains. The unwelcome attention of a married man was trust upon her, and not succeeding in repulsing him or eluding his attentions she was glad to find a friend and placed herself under the Aid's protection. We saw that she was henceforth unmolested and accompanied to her train.

Numerous letters from other points have been received asking our protection and care for both aged and young, white and colored. In all these cases aid was given and they were enabled to go on with greater comfort.

Material aid has been given to a num-

ber of people who were here very ill, some to enter hospitals or sanitariums, others trying to reach their homes; "*First Aid*" being rendered in several cases, especially in the case of a little boy suffering agony from a nail wound.

Fifteen young women this month have asked for lodging in and the protection of a Young Women's Christian Association home. This state of affairs exists all the time and your Travelers' Aid regrets that there is no such institution in which she may place girls, this being the particular problem: where to place the girls overnight in safety, that is those who have only moderate means, not being able to pay hotel prices.

NOVEMBER REPORT.

Trains met	614
Assisted	602
Women	317
Men	100
Girls	166
Boys	19
Those using city phone.....	191
Those using long distance phone..	17
Telegrams	21
Directed to cafes.....	27
Directed to boarding houses.....	41
Directed to hotels.....	18
Directed to stores.....	13
Directed to Y. W. C. A.....	9
Directed to Rescue Home.....	7
Directed to street cars.....	38
Directed to hacks.....	9
Directed to hospital.....	8
Sick attended	13
Medical attention	9
Met by appointment.....	15
Lunches given	4
Tickets	10
Assisted with baggage.....	114
Berths arranged for.....	2
Lost articles traced.....	5
Transportation arranged	2
Letters written	14
Hours on duty.....	260

JULIA E. YOPP,
T. A. Worker.

SPREAD OF THE SAFETY MOVEMENT.

The growth of the safety movement since its beginning about five years ago with the electrical engineers in the steel industry, was marked by the number of industries represented at the fourth annual congress of the National Safety Council in Philadelphia, October 19-21. Men from no less than nine distinct industries, including mining, railroads, public utilities, foundries, laundries, wood-working establishments and cement, paper, and textile mills held separate sectional meetings to discuss the detailed technical problems that they have to meet. Beside these there was a section on safeguarding machinery, and a medical section that held largely attended meetings.

Another interesting feature was the attitude of the congress toward the liquor question. The safety movement seems to be taking very seriously the relation of intoxicants to work-accidents. One delegate told of a "Water-Wagon Club" organized in an Ohio factory. About half the employees joined the club.

During the year following its organization there were forty-three serious accidents among members of the club, and over a hundred among non-members. If the water-wagon men had been injured in the same ratio as the others, there would have been one hundred and one serious accidents among them instead of forty-three. So completely do the safety men disapprove of the use of intoxicants that they not only refused John Barley-corn a ticket to their banquet but they had printed on the program "No alcoholic liquors will be served."

Emphasis was laid on the duty of the State to safeguard its citizens. "The business of government," said Governor Brumbaugh, "is to make it easy for the people to keep strong and well." The governor pointed to the recently adopted

compensation law in Pennsylvania as a step in that direction, a sentiment that was echoed by Edson S. Lott, of the United States Casualty Company of New York, when he arose to speak. "A compensation law," said Mr. Lott, "is in these days one of the tests by which men judge the social status of the State."

The broadest possible extension of the safety movement was suggested by Mayor Blankenburg when he said: "I believe if you make a success of this movement in America it will not be long until we shall have an international safety council that shall have as its end the prevention of war."

Keen interest in medical supervision was manifested by the large number of delegates who attended the meeting devoted to that subject. It was evident from the papers read that there is a rapidly increasing tendency to insist on physical examinations of all applying for work, especially in states which have passed workmen's compensation laws. There was much discussion over the unfit who are weeded out by this process, and it is a significant sign of the times that practically all of the speakers advocated state insurance against sickness and old age.

Dr. Alice Hamilton pointed out that placing the examination in the hands of state or municipal health departments would go far toward removing the objection that labor men now have toward physical examinations. She said that workingmen are suspicious of company physicians and consider that the examination is only to protect the interests of the employer. They also see in the practice an opportunity to weed out union men.

Most interesting of all the meetings in some respects was the final general discussion attended by all the delegates, each of whom was allowed three minutes to express his views as to how to start a safety campaign and how to get managers and men alike interested in the

question. Whether the management can be convinced on humane grounds or whether it has to be shown cost sheets, were among the questions. The prevailing opinion seemed to be that while the managers are as humane as anybody, it is as well to get their attention by showing them how money can be saved by taking precautionary measures to avoid accidents.—The Survey.

PROGRAM OF THE FOURTH ANNUAL SESSION OF THE NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE, CHARLOTTE, JANUARY 23-26, 1916.

Everybody invited to all sessions. Bring your friends.

AIM OF THE CONFERENCE.

To study and improve social, civic, economic and moral conditions in our State, especially conditions that injuriously affect child life or tend to perpetuate preventable ignorance, disease, degeneracy or poverty among our people.

Sunday Morning and Evening—Christian Social Service.

Monday Evening—Gifford Pinchot.

Tuesday Morning and Afternoon—The School and the Social Welfare—Current Examples of Social Progress in North Carolina.

Tuesday Night—State, County, Municipality and the Social Welfare—Governor Locke Craig presiding.

Wednesday Morning and Afternoon—Organized Womanhood and the Social Welfare—Needed Reforms.

Wednesday Evening—Organization of State and Society for the Welfare of the Child.

SUNDAY, JANUARY 23.

Subject: "The Church and Social Service."

11:00 a. m.—Special Sermons from the Charlotte Pulpits on Christian Social Service.

7:45 p. m.—Union Mass Meeting at the Auditorium.

Music by Union Choir.

Invocation

Address—Dr. W. L. Poteat.

Music

Address

Music

Benediction

MONDAY, JANUARY 24.

Evening Session, 7:45 p. m.

7:45—Music

8:00—President's Address—A. W. McAlister, Greensboro.

8:20—Address—Gifford Pinchot.

9:05—Reception.

TUESDAY, JANUARY 25.

Morning Session, 9:30 a. m.

Conference on the School and the Social Welfare—Hon. J. Y. Joyner, State Superintendent of Public Instruction, presiding.

9:30—The School as a Social Center—The Teacher, the Citizen—Inside and Outside.

Report of Progress of Moonlight Schools

Report of Moonlight School Committee of One Hundred Women—Mrs. Thomas W. Lingle, Davidson College.

The Night School Movement as an Outgrowth of the Moonlight School.....

Grown-up School Children in Denmark

The Part-time School—Study, Work and Play.....

A Vocational and Industrial School for North Carolina Girls.....

The Community Service Committee and Community Organization—Dr. Clarence H. Poe.

(This to include a definite plan of community organization adapted to country and town respectively.)

12:00—Presentation of Resolutions on Above and Related Subjects and Their Full Discussion.

1:00—Adjournment.

Afternoon Session, 3:00 p. m.

Conference on Current Examples of Social Progress in North Carolina.

3:00—Welfare Work and the Tenant Child—Miss Mary H. Livermore, Eureka, Robeson Co., N. C.

The Sand Hill Board of Trade of Aberdeen

Guilford County and Her Public Morals Law, Anti-Tuberculosis Law, Probation Law and Indeterminate Sentence and Parole Law—Hon. A. M. Scales. (He should have 30 minutes for this.)

The Rowan County Community Building

Orange County and Social Progress....

Travelers' Aid and Its Extension—Miss Julia Yopp, Travelers' Aid Secretary, Greensboro.

How to Organize for Charity—Miss Helen Weil, Secretary of Associated Charities Goldsboro.

Greensboro's Public Welfare Work and Plan of Organization—J. Norman Wills, Greensboro.

5:00—Presentation of Resolutions on Above and Related Subjects and Their Full Discussion.

5:30—Adjournment.

Evening Session, 7:45 p. m.

Conference on the State, the County and the Municipality and the Social Welfare—Governor Locke Craig presiding.

7:45—Music

8:00—A Word by Way of Preface from the Governor, Hon. Locke Craig.

8:20—The State and the Social Welfare

8:40—The County and the Social Welfare

8:55—The Municipality and the Social Welfare

9:05—Music

9:10—Preventive and Constructive Police Administration and the Enlarge-

ment of Police Duties to Include Health and Sanitation and Welfare Work.

9:20—A State Board of Public Welfare—Scope, Duties, Equipment and Support

9:30—Resolutions on Above Subjects and Discussion.

9:45—Adjournment.

WEDNESDAY, JANUARY 26.

Morning Session, 9:30 a. m.

Conference on Organized Womanhood and the Social Welfare—Mrs. Thomas W. Lingle, President of the N. C. Federation of Women's Clubs, presiding.

9:30—The Woman's Club and Community Problems:

(a) Rural—Mrs. R. H. Cotton.

(b) In Towns—Mrs. S. V. Hollowell.

(c) In Cities—Mrs. C. C. Hook.

The Regulation of Moving Picture Shows—Miss Sallie Kirby.

The Club Woman's Opportunity:

(a) In the Anti-Tuberculosis Fight—Mrs. J. G. Brown.

(b) To Protect the Unfortunate Girl—Mrs. T. P. Harrison.

(c) To Lift the Fallen—Mrs. George Stanton.

The Employment of a District Nurse—Miss Gertrude Weil.

Civic League Possibilities—Mrs. J. H. Pratt.

A Library in Every Town—Mr. A. H. Powell.

How to Study and Teach Forestry—Mrs. Gordon Finger.

Arbor Day Observance—Mrs. W. H. Jaspon.

The Need of a State-wide Survey of the Social and Economic Condition of Women and Girls.....

The Forward Movement of the N. C. Federation of Women's Clubs—Mrs. E. K. Graham.

The place of residence should follow the name of each speaker.

12:00—Presentation of Resolutions on

Above and Related Subjects and Their Full Discussion.

1:00—Adjournment.

Afternoon Session, 3:00 p. m.

Conference on Needed Reforms and Miscellaneous Subjects of the Social Welfare—Dr. W. S. Rankin, Secretary State Board of Health, presiding.

3:00—The Problem of Wife Desertion—Non-Support and Abandonment—V. S. Woodward, Secretary Associated Charities, Charlotte.

3:15—Home for the Wayward Girl or Reformatory for the Fallen Woman—Which First—Dr. A. A. McGeachy, Charlotte.

3:35—Constructive Direction of Public Amusement—Dr. J. I. Foust, President State Normal and Industrial College, Greensboro.

3:55—Improvement of Country Life—Dr. E. K. Graham.

4:10—Industrial Conditions and Child Labor—W. H. Swift, Greensboro.

4:25—The Public Health in Retrospect and Prospect—Warren H. Booker, Raleigh.

4:35—Poverty and Constructive Charity—Dr. Charles W. Byrd, Greensboro.

4:45—Results of the Latest Temperance Legislation and What Next—Heriot Clarkson, Charlotte.

4:35—The Unprovided-for Dependent Child.....of the North Carolina Children's Home Society.

5:05—Narcotics and Preventive Measures—Dr. L. B. McBrayer, Superintendent of the State Sanatorium, Sanatorium, N. C.

5:15—Presentation of Resolutions on Above and Related Subjects and Discussion of the Same.

5:30—Adjournment.

Evening Session, 7:45 p. m.

Conference on Organization of Society and State for the Welfare of the Child—C. W. Tillett, Jr., Chairman of Charlotte

Central Convention Committee, presiding.

7:45—Music

8:00—.....Miss Julia Lathrop
Director of the Children's Bureau of the Department of Labor of the United States, Washington, D. C.

8:30—Music

8:35—What Can the Church, the Sunday School, the Woman's Club, Chambers of Commerce, Fraternal Orders, Young People's Societies, the Young Men's Christian Association, the Young Woman's Christian Association Contribute Towards Organizing Society and the State for the Welfare of the Child?

.....Speaking for the Church.

.....Speaking for the Sunday School.

.....Speaking for the Woman's Club.

.....Speaking for the Chambers of Commerce.

.....Speaking for Fraternal Orders.
Rev. William H. Adams, Charlotte,
Speaking for Young People's Societies.

.....Speaking for the Y. M. C. A.

.....Speaking for the Y. W. C. A.

9:20—Presentation of Resolutions on Above Subjects and Discussion.

9:45—Adjournment.

THURSDAY, JANUARY 27.

Morning Session, 9:30 a. m.

Business Meeting.

9:00—Adoption of Resolutions.

9:15—Election of Officers.

9:30—Miscellaneous Business and Adjournment.

THOU SHALT NOT KILL.

The shooting down of three escaping convicts from the camp near Monroeton Sunday afternoon by one of the guards, Clyde Forbes, is a deplorable affair. One of the convicts, Will Stacks, was nearly killed and two others seriously wounded.

The matter should be thoroughly investigated.

There is something altogether wrong about the whole matter. If the guards have a lawful right to kill escaping convicts then the law (if such there be) giving the right should be repealed. If there is such a law and it cannot be repealed then the county would better hobble the convicts with ball and chain or abolish the convict system altogether. These convicts are serving terms for misdemeanors only and it is altogether an unreasonable proposition to say that an attempt to escape carries with it a death penalty. Taking life is a serious business and the county authorities should not be put in a position whereby men serving terms for misdemeanors only may forfeit their lives in following out a natural inclination to gain their freedom.

This killing business should be stopped even if it is necessary to abolish the working of convicts on the public roads of the county.—*Reidsville Review*.

REPORT OF TRAVELERS' AID WORKER FOR MONTH

At a meeting of the Travelers' Aid committee of the Young Women's Christian Association yesterday morning, Mrs. R. M. Payne made her report for November, 1915, as follows:

Our work continues to grow in usefulness and each month our assistance to all classes of people who travel, seems more appreciated. We are glad to report that the interest of Travelers' Aid work has reached into Charlotte and Durham, a lady worker now being in charge at both cities. We are corresponding with some of the Salisbury women, in regard to their placing a worker there. We find great help as we co-operate with the Travelers' Aid in other cities. The worker in Greensboro recently brought a young girl back here to her mother, she having slipped away from home en route, to a

distant city. Through the persuasive efforts of the Travelers' Aid in Greensboro she decided to return to her home and mother. We had two little boys coming through Greensboro and at our request the Travelers' Aid watched for them by description to send safely on to us.

A woman with five little children came into the station at night; the husband failed to meet her; she a total stranger, ignorant as to correct address, rendering it difficult for us to locate the husband, but after determined effort, the telephone being of great service, we had him take charge of the family.

Another woman in destitute condition, with two children, came in on the night train, was cared for over night, and aid given her next day until she could leave for a friend's home.

Still another case of a woman with two small children coming in at night, with neither friends nor money. Some men in the station quickly gave money enough to care for them all night, lunch, etc. The next day the Salvation Army relieved us of them by caring for and securing employment for them.

A woman taken suddenly ill in the station, while waiting for the train, was quickly sent to the home of friends, and a doctor secured.

Letters for parents of two young girls to look after and persuade them to return home had the desired effect.

Several sick and elderly men and women have been cared for.

Perhaps the most interesting case is that of a man coming here to a hospital, was very ill for weeks and was given Christian cheer and comfort until he was removed to his home by a citizen, assisting us, together with some contributions.

For the month of November we have met 556 trains, assisted 305 people, gave information of importance to 371, received and sent 123 telephone messages and secured employment for nine.

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